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Reserve

THE CATHOLIC SCHOOL BOOK,

CONTAINING

EASY AND FAMILIAR LESSONS

FOR THE

INSTRUCTION OF YOUTH

OF BOTH SEXES,

IN THE ENGLISH LANGUAGE

AND THE

PATHS OF TRUE RELIGION AND VIRTUE.

NEW MONTREAL EDITION, CORRECTED.

PART I.

Tables of Words of one, two, three, four, five, six and seven syllables; also Easy Reading Lessons taken from the Holy Scriptures, with a Moral to each Lesson.

PART II.

Lessons on the End for which Man was created; on what it is to be a Christian; on the necessity of being virtuous in the time of Youth; on Prayer and Instruction; on the Fear and Love of God; on the Love of Parents, &c.; on the Vices of Swearing and Lying, &c., &c.

PART III.

The Principal Festivals of the Church expounded; Necessary Rules for a Christian to follow; Prayers to be used on different occasions; and a Summary of the Christian Doctrine.

MONTREAL

C. O. BEAUCHEMIN & VALOIS, BOOKSELLERS

237 & 239, St. Paul Street.

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PART III

The Principal Festivals of the Year; the principal Feasts of the Year; the principal Occasions; and a Summary of the principal Festivals.

MONTREAL

C. O. BÉAUCHEMIN & CO. PROPRIETORS

1832, 222, St. Paul Street

THE SECOND LONDON EDITION.

CATHOLIC SCHOOL BOOK
The first edition of this work, published in 1811, has since that time, the whole impression having been sold in ten months, and the high encomiums which have been passed upon it by the most eminent of the Clergy, induces the Editor to offer a second to the patronage of the Catholic public, which he has enlarged, and he trusts, in some measure, improved. The spelling lessons will, on examination, be found better arranged, and some hundred words have been added to those which are similar in sound and different in spelling and sense.

In the second part two chapters are introduced, on the Devotion due to the Blessed Virgin, and to our Guardian-angel and Patron Saint.

Objections have been made to this work, because it does not contain some grammatical exercises; and also that the spelling lessons are not sufficiently prolix. To the first, the Editor begs to observe, that he never found such exercises to be of any service to children at the age when they use this book; and when they arrive at the proper period to study grammar, it is better for them to have a separate work on the subject, many of which are to be had. To the second it may be observed, that most of the reading lessons in the first part being divided into syllables by hyphens, they must be considered as adapted to the purpose of spelling as well as of reading. The editor's chief aim, in compiling this work, was to implant the seeds of Virtue and True Religion in the minds of the rising generation, at the time of imparting to them the knowledge of letters; and he is persuaded, that nothing is so necessary to insure the happiness of mankind, as to train up a child in the way he should go, for when he is old he will not depart from it. If the divine precepts of a Christian life, and the necessary means of fulfilling them, are but firmly rooted in the minds of youth of both sexes, they will not fail to become virtuous ornaments of the Catholic Church, worthy members of society here, and happy citizens of heaven hereafter. That the following pages may be found useful in attaining these desirable blessings, is the sincere and fervent prayer of

W. E. ANDREWS.

THE SECOND LONDON EDITION.

CATHOLIC SCHOOL BOOK.

and the high reputation which it has acquired, and the most eminent of the Clergy, induces the Editor to publish the second edition of the **ALPHABET**, which he has

THE ALPHABET.

ROMAN.

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In the second part, two new characters are introduced, on the Dis-

section due to the Blessed Virgin, and to our Guardian Angel.

Objections have been made to this work, because it does

not contain some of the most useful characters, and also that the

spelling lessons are not sufficiently profuse. To the first, the

ITALIC.

Editor begs to observe, that he never found such exercises to

be of any service to children, as they were when they were

book; and when they arrive at the proper period to study

writing, it is better for them to have a grammar, which they

subject many of which are to be had. To the second, it may

be observed, that many of the letters in the first part

being divided into syllables by hyphens, they must be con-

sidered as a single letter, and not as two. The Editor's chief aim in compiling this work, was to

implant the seeds of knowledge in the minds of the rising generation, at the time of imparting to them the

knowledge of the alphabet, and to give them a firm foundation in the

necessary to insure the happiness of mankind, as to finding out

a child in the way to do it, which he is obliged to do, and

not to be content with it, if the living powers of a Christian

and the necessary means of his instruction, and his own

rooted in the minds of youth of both sexes, they will not fail

to become virtuous ornaments to the Catholic Church, and

the members of society here, and happy citizens of heaven.

W. B. ANDREWS.

VOWELS

a e i o u y

CONSONANTS

b c d f g h j k l m n p q r s t v w x z

DOUBLE AND TREBLE LETTERS

ff ff ff ff ff

TABLE I

LESSON I.				LESSON II.			
ba	ce	di	fo	ku	ab	oc	um
ka	fe	ci	do	bu	im	od	ob
fo	de	ko	bi	ca	if	om	ac
du	ke	be	co	li	fi	ef	uc
cu	da	bo	fu	ki	uf	ar	em
LESSON III.				LESSON IV.			
ma	ri	no	ti	se	ax	at	in
ta	su	re	mu	ni	it	es	lx
ru	mi	to	sa	ne	ox	ur	er
te	ai	me	na	ro	et	lia	an
ra	tu	mo	un	so			

LESSON V.				LESSON VI.			
bla	ple	flo	clubra	pre	tro	cru	
fla	ble	cla	plu	tri	bre	gra	pru
cle	fla	pli	cro	tra	pri	bro	
pla	fle	bli	clo	pra	tre	bri	gro
LESSON VII.				LESSON VIII.			
fra	phra	fru	phru	fri	phri	fro	phro
						fre	phre

TABLE II.

LESSON I. Words of three Letters.

All try and are bad yet don for sup the
 you her not thy two off men sin low tie
 pot fun hap pie dun sag ash kid gel mud
 tun fag nip gun hod did cud wed sip rod
 bee oil tea dot nat act sea bun fit mad

LESSON II. Words of four Letters.

Cake	hare	mark	make	cart	dart
bark	span	fall	dark	wake	tall
mart	knot	mare	pass	writ	clod
wink	lock	shut	fail	such	dogk
boil	hook	blot	them	sand	drub

LESSON III.

Mope	bail	sake	hook	mace	pail
look	mock	pace	band	nail	hope
land	race	that	term	glut	knit
name	wise	your	gave	then	whom
hare	what	bird	mind	have	walk
beau	suit	hail	grim	knob	smut

LESSON IV. Words of five Letters.

Faith	reign	pease	cause	chief	fruit
daunt	stood	brawl	plause	couch	joint
might	voice	teach	vouch	thief	moist
knack	eight	bench	small	brass	track
faint	quick	stack	knead	poach	drawn
saith	craft	frame	pouch	taste	clock
shaft	check	right	pride	guild	crown

TABLE III.

LESSON I. Names of Birds, Beasts, &c.

Cat	dog	cow	calf	hog	horse
mare	colt	bear	crane	crow	dove
cock	hen	hawk	kite	flea	frog
ant	snipe	bug	lark	owl	rook

LESSON II. Terms used at Play, &c.

Ball	bat	skip	cards	dice	chuck
gig	leap	jump	throw	kite	spin
top	trap	taw	whip	lose	win

LESSON III. Apparel.

Cap	happ	coll	hood	coat	cloak
frack	fan	gown	gloves	lace	muff
hoop	knot	scarf	stays	shoes	clogs
shirt	shift	cloth	stuff	plush	silk

LESSON IV. Eatables

Ale	beer	tea	wine	bread	cheese
crust	buns	crumb	cakes	pies	tarts
beef	lamb	pork	veal	fish	flesh
beans	peas	milk	cream	curds	whey

LESSON V. Trees, Plants, Fruits, &c.

Ash	hay	beech	birch	box	elm
fir	lime	oak	pine	vine	yew
broom	hemp	flax	fern	grass	herb
hops	reeds	rose	rue	sage	shrub
oats	rye	wheat	crabs	figs	nuts
plums	pears	grapes	leaf	roots	trees

LESSON VI. *Titles and Names.*

King	duke	peer	wife	aunt	Mark
queen	earl	knight	child	niece	Luke
prince	lord	page	son	bride	John

LESSON VII. *Numbers, Weights, &c.*

one	five	nine	inch	drop	drachm
two	six	ten	foot	dram	ounce
three	seven	once	ell	pint	pound
four	eight	twice	yard	quart	score

LESSON VIII. *Parts of the Body.*

Head	hair	face	eyes	nose	mouth
scull	brain	tongue	lips	teeth	chin
arms	hands	cheeks	throat	breast	ears
back	bones	thumb	shins	flist	wrist
toes	nails	knees	ribs	legs	feet

LESSON IX. *The World.*

Sun	east	cape	clay	brook	frost
moon	west	rock	dirt	pool	snow
stars	north	land	bank	pond	mist
air	south	hill	sand	rain	dew
wind	earth	isles	chalk	hail	ice

LESSON X. *Things belonging to a House.*

Cup	door	chest	stool	quilt	thatch
cock	box	chair	coach	slate	mug
bench	brush	plate	bed	tiles	key
pot	stone	broom	spoon	lock	spit
paint	lime	fork	latch	jack	stairs
brick	knife	bolt	grate	glass	sheet

TABLE IV.

*Easy Lessons of One Syllable, by which a child will
sooner know both the Sound and Use of e final.*

Al	Ale	dot	dote	mod	mode	rud	rude
ar	are	fan	fane	mol	mole	sal	sale
at	ate	fan	fane	mop	mope	sam	same
Bab	babe	far	fare	mor	more	sid	side
bal	bale	fat	fate	Nam	name	sin	sine
ban	bane	fil	file	nap	nape	sit	site
bar	bare	fin	fine	nil	nile	sol	sole
bas	base	for	fore	nod	note	sur	sure
bid	bide	Gal	gale	nor	nore	Tal	tale
bil	bile	gam	game	not	note	tam	tame
bit	bite	gap	gate	Od	ode	tay	tape
Can	cane	gai	gate	of	ore	tar	tare
cam	came	ger	gore	Pan	pane	tid	tide
car	care	Hal	hale	pat	pate	til	tile
cap	cape	hat	hate	pin	pine	tim	time
col	cole	her	here	pol	pole	tin	tine
cop	cope	hid	hide	por	pore	ton	tone
cor	core	hop	hope	pil	pile	top	tope
Dal	dale	Kin	kine	Rat	rate	tub	tube
dam	dame	kit	kite	rid	ride	tun	tune
dan	dane	Lad	lade	rip	ripe	Val	vale
dar	dare	Mad	made	rit	rite	van	vane
dat	date	man	mane	rob	robe	wil	wile
din	dine	mar	mare	rod	rode	vote	vote
dol	dele	mat	mate	rop	rope	Wad	wade
dom	dome	mil	mile	rot	rote	win	wine

Why do we name Him by that word or name
of God? What does that name mean? This is
Do all that is just, and God will love you. Call
on Him, and He will help you. Seek the Lord,
and you will find Him.
I will pray to the Lord all the day long.

TABLE V.

Lessons of One Syllable.

Who made you, and gave you life? God, who made the world, and all things in it.

And was there a time when there was not a God? No; there was no time when God was not.

Who is God? He, my child, who made the world; made you, and gave you life, and your soul.

He, the same who made the sun, the moon, the stars, the birds that fly in the air, the fishes that swim in the sea, the beasts that walk and feed in the fields; in a word, all the things which you see, and which give you joy.

Did God make the World all at once? No. He made it in the space of six days. Could he not have made it at once? Yes, if such had been his will.

What ought you to do at the sight and use of things which God hath made? I ought to raise up my mind and heart to Him, and to praise Him.

Why do we name Him by that word or name of God? What doth that name mean? This is He, my child, the Great One, the Good One, and the Wise One, God. Of whom all things, as it were, cry out unto us with one voice. Know ye, Men, that the Lord He is God, it is he that hath made us.

Raise up then your mind, your heart, and your voice to him, and say ; O God, Thou art great, and good, and wise : Thou art the one God and Lord of all things.

All men and all things that have been made, and that now are, were made by God ; but God was not made.

For there was a time when there was no man, nor bird, nor fish ; but there was not a time when there was no God, or when God was not.

He is the Lord and God of all men, and things that have been, and that are, and that will be. — All are made by him, and all live and move by Him. God is, and was, and will be.

The eye of God is on all men. I will mind the way of the Lord, my God, that I may not sin. If sin be in us we are in a bad way. Let us go out of it, as it is not good for us to be in it.

In God do I put my joy, and to Him will I cry all the day. Keep me, O Lord, from such as love not thy law, and walk not in thy ways. I see thy way, O God, and I joy in it.

TABLE VI.

Words of Two Syllables, accented on the first.

[The single accent (") denotes the right emphasis of the syllables, and the double accent (") shows that the following consonant is to be pronounced double; thus, ba'nish is pronounced bannish.]

Ab ba	an vil	bor row	cam phor
Ab bot	ar bor	boun ty	can cel
ab bess	arch er	brack et	can cer
ab bey	arc tic	brand ish	can did
ab ject	ar dent	braz zen	can dour
ac cent	art ful	brit tle	can yass
a' cid	art ist	bro ker	cap tive
a cre	as pect	bru mal	car bine
ac tive	at las	buck ler	car cass
ac tor	au dit	buck ram	car go
a" dage	a zure	bad get	car nage
ad der	Bai liff	bulb ous	cartridge
ad verse	ba" lance	bul warf	carving
a gent	ba" fle	bun gler	cas tle
ail ing	bal lot	bur then	can dle
am ble	bane ful	bur den	ca" vern
am bush	bank er	bur gess	cause way
am ple	ba" nish	bur nish	caus tic
an chor	barb ed	but ter	ce rate
an gel	bar ren	but tress	ceil ing
an gle	ba sis	Ca' ble	chair man
an guish	bea con	cal lous	cha" lice
an nals	bi as	cal low	chal lenge
an them	bil low	ca" lid	chan cel
cha os	co gent	cos tive	de ist
cha" pel	coin age	co" vert	de" luge

chap let	com pact	cur rent	drea ry
chas ter	com pass	cus tom	driz zle
chat tels	com plex	cut lan	drop sy
cheer ful	com rada	cy" nic	dro ven
cheer less	con cave	cy press	drow ny
che" rish	con cord	Dab ble	drug gist
chief tain	con course	dain ty	duc tile
chi" sel	con flict	da" mage	du el
cho rus	con flux	da" mask	duke dom
chris ten	con grass	dang er	Ea ger
chur lish	con quest	dar nel	lea gle
chy" mist	con serve	das tard	lear less
ci pher	con sort	dea con	lear nest
cir cle	con strue	debt or	earth on
cir cuit	con tact	de cent	east ward
cis tern	con trive	des pot	"e" cho
ci" tron	con vent	de" sert	e dict
ci" vil	con vex	dic tate	ef fort
claim ant	cor net	di et	e gress
cla" mour	cor nice	di" git	em blem
clas sic	cor sair	dis card	em pire
clea ver	co" yet	dis mal	en diva
cle" mant	cou" rage	dis tich	en gine
cli mate	count ess	dis trict	en trails
cli ent	coun try	dole ful	en vy
clus ter	coun ty	do" lour	e pic
cof fer	cre" dit	dol phin	e qual
col league	crim son	do nor	e ra
col lege	cri sis	dor mant	es sence
co" luma	cri" tic	do tage	e" thics
com bat	crys tal	do" zen	eu rop
co" met	cul ture	dra ma	ex ile
com ment	cu rate	dra per	ex it

ex tant	so" rage	gen tie	hea ry
Fa" brie	so" reign	ges ture	heart felt
fa ble	for felt	ghast ly	hea then
fac tor	forg er	gher kin	hec tor
faith ful	for mar	gid dy	head less
fa" mish	for tress	glit ter	hei nous
fa mous	fos ter	glut ton	her ter
fan cy	foun der	gos pel	hel met
fa" thom	frac ture	go" tunc	hem lock
fa vour	fra grant	go" vern	her bal
flo" rid	frag ment	gram mar	her mit
fee ble	frail ty	gran deur	he ro
fe" lon	fran tic	grap ple	higg ler
fer tile	fren zy	grate ful	hire ling
fer vour	fri" gid	gra tis	hi" ther
fi bre	fro" lic	gra ver	hoa ry
fic kle	fron tier	gross ness	ho" mage
fi" gure	fru gal	gro" vel	ho" nest
fi nal	fruit less	guid ance	ho" nour
fi nis	frus trate	guil ty	hor ror
fi nite	fur nish	Ha" bit	hos tage
fla grant	fur nace	hack ney	hos tle
flat ter	fur row	ham per	ho" ver
fla vour	fu tile	hand cuf	hum ble
fledg ed	fu ture	hand some	hu mid
fleet ness	Ga" mut	har row	hu mour
flex ure	gab ble	har vest	hys sen
flo" rist	gar gle	hat chet	I dle
flu id	gar ment	ha ven	ill ness
flu ent	gar nish	haugh ty	" maga
flut ter	gau dy	ha" voo	im port
fod der	gan grene	hawk er	im pulse
foi ble	guag ing	ha" zard	in come

in dex	la tent	mar ble	mo" ral
in gress	lat tice	mar gin	mior tar
in let	la" vish	mar shal	mort gage
in jure	law yer	mar tyr	mo tive
in mate	le gal	mar vel	mot ley
in quest	le" gate	mas sy	mot to
in road	le gend	match less	mourn ful
in sect	lei sure	mat tress	moun dane
in sight	le" vel	mau gre	mur mur
in stance	li bel	max im	mus cle
in stinct	li cense	may or	myr tle
irk some	lim ber	mea" dow	muz zle
isl and	lim pid	mea gre	Na tive
isth mus	lin guist	me" dal	na ture
is sue	li" quor	me" nace	na vy
i tem	li" vid	men tal	nee dy
Ja lap	lo cal	mer cer	ner vous
join ture	lo" gic	me" rit	he" ther
junc ture	loy al	mes sage	neu" ter
jun to	lu cid	me ter	nig gard
Ken nel	lu cre	mid night	ni tre
ker sey	lug gage	migh ty	no ble
kid der	lus tre	min gle	noi some
king dom	ly ric	mi nor	non age
kna vish	Mag net	mir ror	non plus
kit chen	maim ed	mis chief	nos trum
knuc kle	ma" lice	mi tre	no" vel
La' bel	mam mon	mo" del	no vice
la bent	ma" nage	mo" dern	nou" rish
la bour	man date	mod est	nui sance
lan cet	man gle	mo dish	nur ture
lan guid	ma" nor	mo ment	Oat meal
lan guish	man de	mo" narch	ob long

ocean	pa" tron	port ly	pru dence
o dour	pau per	por trait	psal mist
of fal	pea sant	post age	psal ter
off spring	pe dant	pos ture	pur blind
o men	ped lar	po tent	pur port
op tic	pee vish	prac tice	pus tula
o ral	pe nal	prat tle	pu trid
ord nance	pe" nance	pre cept	Rab' ble
or dure	pen sive	pre cinct	rab bit
or phan	pe" ril	pre" late	rai ment
os trich	pe" rish	pre' lude	ral ly
o val	pes ter	pres sure	ram part
o vert	pes tle	pri mate	ran cour
out rage	phan tom	pri or	ran dom
oys ter	phoe nix	pris tine	ran sack
Pack et	phi al	pri" vy	ran ter
pad dle	phy sic	pro" blem	ra" pid
pa gan	pil fer	pro" cess	ra" pine
pa" lace	pil grim	proc tor	rap ture
pal try	pin nace	pro" duct	rash ness
pam per	pi ous	pro" fit	ra" vage
pam phlet	pla" card	prof fer	rea son
pa" nie	plain tiff	pro" gress	re cent
pan cake	plat form	pro" ject	rec tor
pan nel	Plu mage	pro" logue	re flux
par boil	plun der	pro noun	re" fuge
par ley	plu ral	pro" phet	re gal
par lour	poig nant	pros pect	re gent
pas sive	po" lish	pros trate	re" lict
pas tor	pom mel	pro" verb	re lish
pas ture	pom pous	pro" vince	rem nant
pa" tent	pon der	prow ess	ren der
pa thos	pon tiff	pru dent	rep tile

re" spite	echo" lar	sig net	spot less
re" vel	sci ence	sil van	spright ly
rhu bard	sci on	si" new	sprin ble
ri" gid	scrib ble	six ty	squa" lid
ri ot	scrip ture	skil ful	squal ly
ri val	scrip ture	skil led	squan der
ro guish	sculp tor	skir mish	sta ble
ro" sin	sculp ture	slaugh ter	stag nant
ros trum	se cret	slen der	stam mar
roy al	sei zure	sloth ful	stand ard
ru bric	self ish	slo" ven	stand ish
rug ged	se" nate	slum ber	state ly
rum ble	sen tence	smo" ther	sta" tue
rum mage	se quel	smug gler	sta" ture
ru mour	ser mon	so journ	sta" tute
rup ture	ser vile	so" lace	stea dy
ru ral	se" ver	so lar	steer age
rus tic	sew er	so lemn	ste" ril
Sa ble	sex ton	so" lid	ster ling
sa bre	shal low	sol vent	stern ly
sa cred	sham bles	son net	stew art
sad dle	shame ful	so" phist	stick ler
sal vage	shame less	sor did	stig ma
sam ple	shar per	sor rel	sti pend
san guine	shat ter	sor row	sto" mach
ap phire	shet ter	spar kle	sto ry
ar caum	she" riff	spat ter	stow age
aun ter	shrewd ly	spee dy	strag gle
scab bard	shri" vel	spin dle	stran gle
scan dal	shud der	spi ral	strip ling
scep tic	scuf fle	spite ful	strug gle
scep tre	sic kle	splen did	stub born
sche" dule	sig nal	sport ing	stu dent

stub ble Ta bor tit die tu mour
 stump Ma tab by to ken tu mult
 stu pid ta lent ton nage tur bid
 stu por ta lon to pie tur gid
 stur dy tam per tor ment tur ret
 sub tile tap ster tor pid twin kle
 sub tile tar get tor rent twit ter
 sub urb tar nish tor rid ty rant
 suc ceur tart ness tor toise tym bal
 sud den law dry tor tore Va cant
 suf frage tem per to ward va grant
 suit or tem pest tow er va lly
 sul len tem ple tra fic val ley
 sul ly te nant tra gie va lour
 sul tan ten der trai tor va lue
 sul try ten don tram ple va nish
 sum mit te net tran quil va pid
 sum mer ten ter tran sit va pour
 sun dry te nure tra ver var nish
 sup ple ter race tra verse vas sal
 sur face ter ror trea cle vel lum
 sur feil tes tor trea son ve non
 sure ty dex ture trea tise ver bal
 sur name thick et tre mor ver dict
 sur plus thirs by tre pid ver dure
 swad die this die tres pass ver nal
 swar thy thi thier tri bute vers ed
 swi vel tick et tri fle ver tex
 sym bol til lage tri ple ves pers
 sy nod tim brel troo per ves sei
 syn tax ti mid tro phy ves try
 sy ringe tin kle trow el ves ture
 sys tem ti die tru ant vi brate

vic
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vice roy	ab vol ley	wain coat	wor ry
vic tim	ab vo" hmo	wal lot	wran gle
vic tor	ab vor tex	war ble	wrap per
vi" gil	ab vouch er	war den	wres tle
vi" gent	ab voy age	war fare	wrin kle
vil lage	ab vul gar	war rant	Yawn ing
vir tue	ab Um brage	war ren	yes ter
vi" sage	ab um pire	weal thy	yeo men
vis count	ab up right	wea" ther	youth ful
vis count	ab up roar	weigh ty	Ze" hra
vi" sit	ab up shot	wel fare	zea lot
vi sor y	ab ur gent	whar ry	zea lous
vi" vid	ab Wa gen	wick ed	ze nith
vo lant	ab wad dle	wi" dow	zig zag

TABLE VII.

Words of Two Syllables, accented on the last.

A base	ab ad dress	ab ap pease	as sign
a bate	ab ad duce	ab ap plaude	as size
a bide	ab ad jour n	ab ap ply	as suage
a bound	ab ad judge	ab ap point	as sume
ab solv	ab a dopt	ab ap proach	at tire
ab sord	ab a dorn	ab ap prize	at tract
ab stain	ab ad vert	ab ap prove	an vil
ab stress	ab af firm	ab ar raign	a venge
ab surd	ab af fix	ab ar range	a vert
ac cede	ab al lege	ab ar rest	a verse
ac cess	ab al lude	ab as cribe	a void
ac cord	ab al lure	ab as sail	aug ment
ac crue	ab an nex	ab as pire	Be guile
ac cuse	ab an noy	ab as sault	be moan
ac quit	ab an null	ab as sent	be nign
ad dict	ab ap pal	ab as sert	be queath

be reave	com prise	con temps	de fesse
be witch	com pure	con tend	de fendi
bom hard	con coal	con tent	de fer
bom bast	con code	con trive	de fine
bri gade	con cest	con trol	de forme
bu reau	con ceive	con vena	de fressa
Ca del	con cise	con verge	de fray
ca jole	con clude	con vey	de fy
ca lash	con cur	con voke	de grade
cal cine	con dense	cor rect	de groce
ca nal	con dole	cor rode	de ject
ca noe	con duce	cor rupt	de lay
ca price	con for	cor tise	de light
ca reer	con voke	De bar	de lude
ca reer	con fide	de base	de mand
ca ress	con firm	de bate	de mean
ca rouse	con form	de cant	de mise
car tel	con front	de cay	de mured
cas cade	con fuse	de cease	de note
ca shier	con fute	de ceit	de part
cha grin	con geal	de cide	de pand
chas tise	con join	de claim	de pict
co hein	con neet	de cline	de ploro
com bine	con nive	de cor	de plume
com mand	con sign	de cry	de poss
com mit	con sist	de cree	de prave
com pare	con sole	de duce	de prete
com pel	con spire	de duct	de prive
com pile	con strain	de face	de put
com plete	con sult	de fame	de ride
com ply	con sume	de fault	de rive
com port	con tain	de feat	de scend
com pose	con temn	de sect	de scribe

de scryt	dis	gnise	ame	lude	ex	vinc
de sert	dis	janot	anem	balme	ex	aut
de sign	dis	may	anem	hawk	ex	alt
de sint	dis	own	anem	broth	ex	cel
de spair	dis	patch	aine	merge	ex	cess
de spail	dis	pah	aine	mit	ex	cite
de spite	dis	pease	amen	act	ex	clude
de tach	dis	play	amen	chant	ex	empt
de tail	dis	pute	amen	close	ex	ert
de tain	dis	pose	den	croach	ex	hale
de ter	dis	rohe	den	dear	ex	haut
de tect	dis	sect	den	done	ex	hort
de test	dis	sente	den	dow	ex	ist
de tract	dis	solve	den	dure	ex	pand
de vise	dis	tend	den	force	ex	panse
de void	dis	tinct	den	gage	ex	pel
de volve	dis	til	den	gross	ex	pend
de vote	dis	tort	den	hance	ex	pense
de vout	dis	use	den	large	ex	pert
dif fuse	di	vert	en	rage	ex	pire
di gest	di	vest	en	rich	ex	plain
di gress	di	vine	en	rol	ex	plode
di late	di	vorce	en	sure	ex	plott
dis arm	dra	goon	en	tail	ex	plora
dis burse	E	clat	en	tice	ex	port
dis cand	e	clipse	en	tire	ex	tend
dis cern	ef	face	en	treat	ex	tent
dis olaim	ef	fect	en	quip	ex	tinct
dis close	ef	flux	en	rase	ex	toly
dis creet	e	ject	en	rect	ex	tort
dis cuss	e	lapse	en	cape	ex	treme
dis dain	e	lect	en	vade	ex	trude
dis ease	e	lope	en	vent	ex	ult

ex ude	in pute	ma nire	pe ruse	eb
Fa tigue	in cased	ma nire	po lite	eb
fi nance	in cased	ma nire	por tend	eb
fo ment	in cited	ma nire	por tend	eb
for bear	in clude	ma nire	post pone	eb
fore go	in cur	ma nire	pre ced	eb
for lorn	in dent	ma nire	pre ced	eb
for swear	in dict	ma nire	pre ced	eb
ful fil	in ert	ma nire	pre ced	eb
Ga zette	in fect	ma nire	pre dict	eb
gen teel	in fect	ma nire	pre fect	eb
gre nade	in fest	ma nire	pre mise	eb
Har poon	in firm	ma nire	pre sage	eb
hu mane	in form	ma nire	pre scribe	eb
huz za	in fuse	ma nire	pre side	eb
Il lude	in spect	ma nire	pre sume	eb
im bihe	in spire	ma nire	pre tense	eb
im brue	in still	ma nire	pre tend	eb
im merse	in tense	ma nire	pre text	eb
im mure	in tent	ma nire	pre vail	eb
im pair	in ter	ma nire	pre vent	eb
im part	in trude	ma nire	pro cure	eb
im peach	in veigh	ma nire	pro fane	eb
im pede	in vert	ma nire	pro file	eb
im pel	in vest	ma nire	pro form	eb
im pend	in volve	ma nire	pro found	eb
im plant	in ure	ma nire	pro lix	eb
im plore	Ja pan	ma nire	pro long	eb
im ply	je june	ma nire	pro mote	eb
im pose	jo cose	ma nire	pro pose	eb
im press	ju ly	ma nire	pro rogue	eb
im print	Main tain	ma nire	pro test	eb
im pure	mal treat	ma nire	pro test	eb

pro tract	re fute	re plete	re venge
pro trude	re gain	re pose	re vers
pro vide	re gard	re press	re verse
pro voke	re gret	re prieve	re vert
pur loin	re hearas	re proach	re view
pur suit	re ject	re prove	re vile
pur veg	re lapse	re pulse	re vise
Qua drille	re late	re put	re vive
Re bound	re lax	re quest	re voke
re build	re lease	re quite	re volt
re buke	re lent	re sent	re volve
re cant	re lief	re serve	ro bust
re cede	re mark	re side	ro mance
re ceipt	re mind	re sign	ro tund
re cess	re mit	re sist	Sa line
re claim	re morse	re sort	sa lute
re cline	re mote	re sound	sa voy
re close	re new	re source	scru loire
re coil	re cite	re spect	se cede
re count	re cluse	re spire	se clude
re course	re flux	re strain	se crete
re cruit	re cur	re sult	se cure
re deem	re fit	re sume	se date
re dound	re gale	re tail	se duce
re dress	re miss	re tain	se lect
re duce	re nown	re tard	se rene
re fer	re pair	re tire	se vere
re fine	re past	re tort	set tee
re flect	re peal	re tract	shal loon
re form	re peat	re treat	sha green
re frain	re pel	re trench	so ho
re fresh	re pent	re trieve	sin cere
re fund	re pine	re veal	spi net

sub due	sup press	trans form	un nerve
sub join	su preme	trans fuse	un kind
sub lime	sur charge	trans gress	un knit
sub mit	sur mise	trans late	un known
sub orn	sur mount	trans mit	un lace
sub scribe	sur pass	trans mute	un lade
sub side	sur round	trans pierce	un laid
sub sist	sur vey	trans pire	un latch
sub vert	sur vive	trans plant	un learn
suc ceed	sus pect	trans port	un less
suc cess	sus pend	trans pose	un like
suc cint	sus pense	trans verse	un link
suf fice	sus pire	tre pan	un load
sug gest	sub merge	trus tee	un lock
su perb	Tra duce	Ver bose	un loose
su pine	trans act	vouch safe	un make
sup plant	tran scend	Un couth	un mask
sup ply	tran scribe	un fold	un made
sup port	trans fer	u nite	un moor
sup pose	trans fix		

TABLE VIII.

Easy Lessons and Three Syllables.

LESSON I.

HEAR now, my child, what great works God did when He made the world. Though He could have made the world all at once, if such had been His will, yet He did not make it all at once. He made all things, and man, in the space of six days. Thus He shewed that He made it not by force, but by His own free will and choice.

On the first day God made the Hea-ven and the earth, or that which was to be the world. The earth had not then the form it now hath. There was not the sun, nor the moon, nor the stars. It was a mass or heap, with no form or shape. And

it was void, for there were no beasts, nor trees, nor birds, nor any thing in it.

Nor was there any thing out of which God made the world. He is of such might, He is so great and wise, that He did not need any help. There was no light; it was quite dark. God then said: *Be light made, and light was made.*

Not, my child, that God spoke such words as we may speak them, for God is not as we are. He hath not a body as we have, so that He can be seen by us. *No man hath seen God at any time, nor can see him.* He is a pure spirit, the same as your own soul, a spirit which can not be seen with mortal eyes.

Yet God knows and sees all things, and can do all things. And He doth what He pleases by His will: His will was and is as His word: hence, as soon as he would have a thing be made or done, so soon was it made or done.

Thus it was His will there should be light, and there was light: and a-like of all other things that were made. And God saw the light that it was good, and He called the light Day, and the darkness Night.

Now then, my child, and at all times when you look at, or think on the works of God, raise up your mind and heart to that great and good God; pray to Him and say: O God! Thou art great and good and wise in all Thy works. Bless the Lord, all the works of the Lord. Thou art my God, by Thee I have been made, and by Thee I now live.

I pray Thee, O God, dart forth a ray of the light of Thy grace on my mind and heart, that I may know Thee: then will I adore Thee, I will praise Thee, I will love Thee, and I will serve Thee by day and by night.

LESSON II.

God makes the World and Man.

On the second day, God made that part of the Heaven which we call the Sky and the Air. On

the third day, He set- tled the wa- ter in one place, and it was call- ed the Sea, and the dry land He call- ed the Earth. Then He made the Herbs, Trees and Plants, of all sorts, spring out of the earth.

On the fourth day, God said: Be there lights to shine, and to give light by day and by night. And God made two great lights: the Sun, to rule or give light by day; and the Moon and Stars, to rule or give light by night.

On the fifth day, God made the Fish- es of the sea, and the Birds of the air. On the sixth day, He brought forth from the earth the Beasts, all that creep on the earth in its kind.

When God had made all these things, He then made Man, and He gave him rule over the Fish- es of the sea, the Fowls of the air, the Beasts, and over the whole earth.

Though Man was the last of the works which God made, yet he is the first in rank, and the most perfect of all the things in this world. Now, God form- ed the bo- dy of Man out of the slime of the earth; then He breath- ed in- to it the breath of life.

By this breath of life is meant not only that by which Man breathes, and lives, and moves, as the beasts and birds do, but by it also it meant that which beasts have not, that is, a spirit, the Soul. This is quite dis- tinct from the body, and by this Man knows God, who made him: he can think on Him, and love Him; He can also think on, judge, and talk of things; and by it he hath a will to do, or not to do, this or that thing, as he may choose or like best.

God did not take nor form this part of Man, or his soul, from the earth, as He did the bo- dy, but it came from God him- self, and God him- self in- fus- ed it in- to him. It is in this that Man is the most per- fect of all the works of God, be- cause by that Man is like to God.

Thus God made Man like to himself, that Man might in this life know Him (his God and his Lord,

his be-gin-ning and end), and love Him, and serve Him; and by so do-ing see Him, and live with Him, and enjoy Him after this life, in Hea-ven.

MORALS

Thus you see, my child, God hath made us much a-bove the beasts. He hath taught us more than the Beasts of the earth, and made us wis-er than the Birds of the air. Now, my child, He who hath been the cause of these and such great things for the use of Man, must have a great love for him.

Hence, we can not too much love Him for all the love He shews us. Use then the things of the World as the kind gifts of the good God. When you use them, or they give you joy, raise up your mind and heart to praise and thank Him.

Say at least in your mind, and with your heart: How great art Thou, O God! how wise and how good in all Thy works. Bless the Lord, all the works of the Lord; Sun, Moon, and Stars, Beasts of the field, Birds of the air, Fish-es of the sea, bless the Lord; ye, sons of Men, bless the Lord; and thou, my soul, for whom the Lord hath done such great things, bless the Lord.

LESSON III.

God makes Eve. The sin of A-dam and Eve. Gen. ii. 3.

God gave the first man whom he made, the name of A-dam, for that he had been made of the slime of the earth. God pla-ced him in the Garden of Pa-ra-dise, to work, and to keep it. God then brought to A-dam the Beasts of the earth, and the fowls of the air, or caus-ed them to come to him, that he might see them; and by what name he called them, the same is the name of each of them.

God cast A-dam into a deep sleep, and whilst he was a-sleep, God took a rip from his side, and he made it into a wo-man. He then brought her to

A-dam, and when A-dam saw her, he said : This is now bone of my bone, and flesh of my flesh, she shall be called Woman, for that she is taken out of Man. And she was also called Eve, that is, the mother of all men and women that were thence to be born and to live.

There was in the midst of the garden a tree. God bade A-dam and Eve not to eat, nor to touch, the fruit of it. He told them that if they did, they should die. But Eve being tempted by the Devil, in the form of a serpent, took of the fruit, and did eat; she then gave it to A-dam, and he ate of it. As soon as they had eaten it, God called to A-dam, and said : Where art thou?

But when A-dam heard the voice of God, he feared and hid himself, and so did his wife, from the face of the Lord God. And they hid themselves also through shame, because they were naked. And God said to Adam : Who hath told thee that thou wast naked, but that thou didst eat of the tree of which I bade thee not to eat?

Then God said to him : For that thou hast heard the voice of thy wife, and didst eat of the fruit of the tree, cursed is the earth in thy work; with much toil shalt thou eat thereof all the days of thy life till thou return to the earth out of which I took thee; for dust thou art, and unto dust thou shalt return.

A-dam and Eve, by thus not obeying God, sinned, and by their sin they lost the grace and favour of God. God then drove them out of the Garden of Pa-ra-dise, in which he had placed them; and he doomed them to die.

We are all born into this life with the guilt of their sin : that is called original sin, because as we descend and derive our life from them, so we also derive the guilt of their sin. We feel the sad effects of their sin, by the strong heat we find in us to sin, or to do wrong; and in the heat and cold.

hunger and thirst, pains and toil, we suffer, and in death, through which we must all pass to the next life.

MORAL.

Oh! sad the fall of our first parents by sin! Thence learn, my child, how sad a thing it will be to you not to obey God, though in things that may seem light; take care that you do not sin by your own free will and choice, and dread the least sin. Flee those who would tempt or lead you to do evil.

LESSON IV.

Cain, Abel, Seth. The World drown-ed. No-e.

Gen. iv. 7.

Adam and Eve had two sons; their names were Cain and A-bel. Cain till-ed the earth, A-bel took care of sheep in the fields. A-bel was good, and from his heart he served God; he offer-ed the best he had of his flock to God, and God was well pleased with him. Cain was bad, he did not offer the best of what he had to God, and God was not pleased with him.

Cain ha-ted A-bel be-cause God look-ed down kind-ly on him, and on what he offer-ed. One day when they both were in the fields, Cain rose up against Abel, and through en-vy kill-ed him. They who where born of Cain were bad like him-self.

After the death of A-bel, A-dam and Eve had a third son; his name was Seth. He was good: like A-bel, he knew, lov-ed, and serv-ed God. His race, or they who were born of him, were al-so at first good; but af-ter a while they mix-ed with such as were bad of the race of Cain, and then they were bad like unto them.

Thence in a short time al-most the whole race of men and wo-men were bad. God was angry at them, and he meant to put an end to them. Yet

there was one good man whose name was No-e. God was well pleas-ed with him.

God then made it known to No-e, that he would drown the whole earth, and all that was on it; but that he would save him and his wife and children, with a few of each kind of beasts and birds, in an ark which God bade him build. The ark was a kind of a trunk or ship made of wood. It was daub-ed in-side and out-side with pitch.

When the time was come that God would drown the earth, he made No-e go in-to the ark, and with him his wife, their three sons, and their wives; and two or three of each sort of beasts and birds: as soon as they were in the ark, the door of it was shut.

It then rain-ed for for-ty days, and forty nights, and all men, and wo-men, and chil-dren, and beasts, and birds were drown-ed, ex-cept No-e, and those with him in the ark. On-ly these eight persons of all man-kind were sav-ed. This is call-ed the De-luge.

MORAL.

By this you may judge, my child, how much God must hate sin, and them that com-mit it; at the same time how much he loves and how great care He takes of them that are good. Be then, my child, good; love, fear, and serve God, and God will love and bless you, and take care that no harm come to you, while they that are bad feel the weight of his wrath.

Keep your-self far off from bad boys and girls, and join such as are good; for with the good you will be good, and with the bad you will be bad, as it was with those of the race of good Seth; they were at first good as he was good; but as soon as they mix-ed with them that were bad, they were bad like un-to them.

LESSON V.

No-e goes out of the ark. His three sons.

While No-e, and his wife, their three sons and

their wives, were in the ark, the waters rose so high, that all the hills were covered, and all flesh died that moved on the earth, both of fowls and of beasts, and of that which crept upon the ground. And when they had been in the ark for the space of a year, the waters began to decrease till the earth was dry.

Then God spoke to No-e, and said : Go forth out of the ark, thou and thy wife, and thy children. And No-e went forth out of the ark, and all that were with him. God blessed No-e and his sons, promised that he would no more drown the earth; and he set the rain-bow as a sign there-of.

He gave in-to their hands, that is, he set them over all the beasts of the earth, and the fowls of the air, and all the fish-es of the sea; and he said : They shall be meat for you; even as the green herbs have I given you all things; and while the earth remains, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

The three sons of No-e were Seth, Cham, and Ja-pheth. Seth and Ja-pheth were good, and had a great respect for their father; God therefore blessed them. Cham was bad, and a bad deed drew up-on himself the curse prophesied of God.

After the flood, when the land was dry, No-e tilled it, and planted the vine-tree. Of the fruit of that tree he made wine. When he had drunk of it, for he then did not know the strength of it, he fell a-sleep. Whilst he was a-sleep, he lay exposed in a manner unfit to be seen.

When Cham saw his father naked, he looked on him and made a jest of him. He then told his brothers what he had seen. They blamed him for this deed, and dis-respect to their father. They then took a cloak, and, with their faces turned from their father, they cast it on him, and covered

ed him. When No-e a-woke from sleep, and knew what had pass-ed, he blam-ed and chid-ed Cham, and laid a curse on Chana-an, the son of Cham. But he bless-ed Seth and Japheth.

MORAL.

Learn here a-gain, my child, how sad a thing it is to sin and of-fend God. Dread the curse of God. Love and revere them of whom, next to God, you hold your life, and all that you have.

Do not, like many children, rail at them, nor make a jest of them in their old age. The curse of God falls on such children for their bad deeds. But he will bless those that love, o-bey, and re-spect their pa-rents.

LESSON VI.

The vain Scheme of the Chil-dren of No-e. Gen. xi.

No-e liv-ed af-ter the flood three hundred years; he saw the off-spring of his three sons who were with him in the ark grow to a great number. The earth was then of one tongue, that is, they all spoke one and the same lan-guage. These when they went from the east, found a plain, and dwelt in it.

They then said each to his neigh-bour: Come, let us make brick, and bake them with fire; and let us build a town, and a tower, the top of which may reach as high as Heaven; and let us make our name great before we dis-purse into all lands.

But God, who laughs at the at-tempts of men, when they think to op-pose His will, soon shew-ed them how vain, and void of force, they were in their scheme. He knew they would not cease to work while they all spoke one and the same tongue. He then so con-fused their speech, that they no longer knew what an-o-ther said or call-ed for.

They were then for-ced to de-sist from their work. And that tow-er was call-ed, and is known

by the name of Ba-bel, that is, of confusion; because there the tongue or speech of the whole earth was confused, and of one it was changed into many. Thence the Lord dispersed them upon the face of all the countries.

MORAL.

By this act and deed, you may see, my child, how vain it is for man to strive against God: He is great, and of such might, that no man can oppose what He will, or will not, have done.

By the flood, and the change of speech, and by dispersing man-kind through-out the whole earth, He shewed that He is Lord of all, and that He can do what He pleaseth, also, that He is wise and good, and does all for the good of man.

What love and praise then do we not owe Him! Beware not to oppose His will, but seek and pray to know it, and when you know it, beg Him to grant you His grace to comply with it.

And in all things that be-fall you, say, from your heart: O Lord, great and good, and wise and just! Thy will be done. This done by the will and the hand of God, so be it, and may He be praised

LESSON VII.

A-bra-ham. Gen. xiv.

In a short time after the de-luge, men lost all thought and fear of God. They even did not own Him, who had, by such great works, made Himself known to them to be God; but they set up for gods the very works of God. Such were the sun, fire, moon, and stars: to these they prayed; and they fell down before stocks and stones, which were the works of their own hands.

These they called and held for gods. Their whole mind and thought, and care, was for this life and the body; like un-to brutes, they were led

and ruled by their senses. Hence they did not mind their souls, nor the things of God nor of the next life.

Such, my child, was the state of man-kind at that time : they lived more like brutes, that know not God, than like men, whom God had made to know and to love him in this life, and after this life to be happy with Him in Heaven. In this sad state would most men have been at this day, had not the good God by his grace prevented it.

God then, to call men from their evil ways, and to keep them firm in the love and fear of Him, called forth a man who was good and just. His name was A-bra-ham. God promised him, if he would obey Him, that He would be a God to him, that is, he would bless him, and raise up a people from him, who should be His own people.

He would take care of them, and preserve in them, and by them, the knowledge, love, and fear of Him, who was the only one and true God. A-bra-ham believed, and he did whatever God bade him do. God also promised A-bra-ham, that of his seed or race, He should be born who should save the world.

MORAL.

Be-ware, my child, not so to mind the things of this world and life, as to bend to them your whole or chief care. If you do, you will lose the grace of God, and soon give in-to the way of vice : and when you have lost the love and fear of God, then will your life be more the life of a brute than a man. See in A-bra-ham what love and care God hath of those who love and serve Him.

Hence, though you may chance to live with them that live as if they knew not God, nor love, nor fear Him, do you abide firm in your faith of Him, and in good life. De-part not by sin from God, and then He will be to you a God ; he will bless you in this life, and in the next life He will make you happy with Him for-ever.

LESSON VIII.

The Faith and Obedience of A-bra-ham. I-sa-ac, E-sau and Ja-cob.

God made the choice of A-bra-ham, before all men of his time, that by him, He, the true God, might still be known and served, though most men had lost all sense of Him. A-bra-ham had a son whom he much loved. His name was I-sa-ac. When I-sa-ac was grown up in years, God, to try the faith of A-bra-ham, or his belief of what he had promised him, viz., that He who was to save the world should be born of his seed, God called to him : A-bra-ham ! A-bra-ham ! to whom A-bra-ham said : Here I am.

God then bade him put to death his son I-sa-ac, whom he loved ; for God, my child, is the Lord of man and of his life. A-bra-ham would have done it as soon as God bade him ; but just as he was up on the point of slaying his son I-sa-ac, an angel, or good spirit, sent on the part of God, stopped his hand, and thus the life of his son was spared.

I-sa-ac, like his father, was a good man. He had two sons : their names were E-sau and Ja-cob, and they were twins, that is, both born at one and the same birth. E-sau was first born, but at the time Ja-cob came forth of the womb, he held in his hand the plant or the sole of E-sau's foot.

By this was meant, what afterwards came to pass, when E-sau sold his birth-right for a mess of broth. It was thus Ja-cob sup-planted, or, as it were, tripped up the heel of his brother E-sau, and got from him his birth-right. Ja-cob was a good man, and when his father was on his death-bed, he blessed him. But E-sau turned out bad.

Ja-cob had twelve sons. They are known by the names of the twelve Pa-tri-arches, or chiefs of twelve tribes. And God gave to Ja-cob the name of Is-ra-el, whence his race, or they that sprang from him, were called Is-ra-el-ites.

MORAL.—Great and firm, you see, my child, was the faith and trust of A-bra-ham in God; and prompt was his o-be-dience when he would have slain his son I-sa-ac. God wants not our goods, nor any thing we can give, for all is His, and all comes from Him.

What He most seeks is our prompt will and heart to do His will, as soon as He makes it known to us: and He looks up-on that as done, which we would have done if such had been His will.

Hence A-bra-ham is styled the Fa-ther of the Faith-ful, or of those who be-lieve in God. That you may be a true child of God, by faith be-lieve in Him, by hope trust in Him and through love o-bey Him, then will He bless you.

From E-sau learn, my child, how sad a thing it is to be too fond of, and to set our heart too much on the things of this world. Such fond-ness blinds us, so that we no long-er know what we love, nor what we lose.

That which we long for, and seek to have, is often of no more value than a mess of broth, if compared to the good things of the next life, that will have no end, which yet we lose with so much ease.

Observe.—When, my child, you read that God, or the Lord, call-ed to A-dam, or spoke to A-bra-ham, or to Mo-ses, or that they heard His voice, or saw Him, you are not to think that God did call or speak, or was heard or seen in the same way as we speak, call, &c.

No, not so; but as God can do what He pleass-eth, and use such means as he may choose, to make known His will, or things, to us; He, by some voice or sound, brought to their ears and minds what He would have them to know, hear or do.

And if they saw any thing which they thought to be God, it was not God whom they saw, for no

man hath seen or can see Him, but it was some thing in the shape of man which they saw; and by these means God re-veal-ed to their minds, and re-pre-sent-ed to them, things as ful-ly and clear-ly, as if they re-al-ly saw Him, or heard His voice.

LESSON IX.

Jo-seph and his Bro-thers. Gen. xlvii.

Of the twelve sons of Ja-cob, Jo-seph was dear-er to him than a-ny of the rest. His bro-thers were griev-ed at it, and they hat-ed him. One day their fa-ther sent him to them, when they were in the fields with their flocks, to see if all things were well with them.

When he came to them, they said: Let us kill him. But one of them, by name Ru-ben, said: Do not take his life from him, nor shed his blood, but cast him into this pit. They then strip-ped him of his coat, and cast him in-to the pit or well, which was dry.

And when some merchants pass-ed by that way, his bro-thers drew him out of the well, and they sold him to them. They brought him in-to E-gypt, and there they sold him to a prince, to be his slave.

Jo-seph was a man that in all things did so well, that his mas-ter made him dwell in the house, and he was in great fa-vour with him; so far, that he was charg-ed with the care of all things, and he rul-ed in the house.

When he had been there a while, his mas-ter's wife wish-ed and pressed him to do a great crime; but Jo-seph was good, and fear-ed God, and he would by no means con-sent to do it. How can I com-mit a wick-ed thing, said he, and sin a-against my God? No. He then rush-ed from her.

She then charg-ed him false-ly with the crime, and he was cast into pri-son. When he had been there two years, the King sent for him to ex-plain to him his dreams. Jo-seph ex-plain-ed them.

Then the King took his ring from his own hand, and gave it in to the hand of Jo-seph; he cloth-ed him with a silk robe, and put a chain of gold a-bout his neck; he made all bow their knee to him, and told them he was to rule the whole land of E-gypt.

Not long af-ter, there was a dearth, or great want of corn, and Jo-seph had the care of all the corn. Ja-cob, the fa-ther of Jo-seph, then sent his bro-thers to buy corn of him.

At first, they did not know Jo-seph: and though he knew them, yet he feign-ed as if he did not know them, and he dealt with them as if they were spies. This he did to bring them by de-grees to a sense of their fault, when through en-vy they sold him; yet did Jo-seph love them.

He soon made him-self known to them. He wept through joy, kiss-ed them, and for-gave them. He then sent for his old fa-ther, who came to him. Jo-seph took care of him and his bro-thers. They lived in those parts: and when Ja-cob was dead, Jo-seph bu-ri-ed him in the place where he had de-si-red to be bu-ri-ed.

MORAL.

Thus you see, my child, that God doth not for-get nor for-sake them that fear and love Him. Though he some-times seems not be mind-ful of them in their dis-tress, yet in due time He comes to their aid and com-fort, and He makes all that be-falls them to turn to their good.

Be chaste, my child, like Jo-seph; do not stain your soul and life by an un-clean act, or thought, or look.—Keep a guard u-pon your eyes and heart, and flee those per-sons who would lead you to sin: ra-ther die than of-fend God. Like Jo-seph, for-get and for-give the wrongs done to you by an-o-ther. Re-vere your pa-rents, take care of them, and help them all that you can in their old age, and in time of want, and at all times.

LESSON X.

Mo-ses. Ex-o-dus, ii.

Mo-ses was an o-ther great and good man. Soon af-ter he was born, his mother hid him for the space of three months. This she did to save him from be-ing put to death with o-ther chil-dren whom the King had or-der-ed to be kill-ed. When she could no long-er keep him hid, she made a bas-ket of bul-rush-es, and daub-ed it with pitch. She then laid him in it, and set the bas-ket near the wa-ter's side.

When the King's daugh-ter came down to wash her self, she es-pi-ed the bas-ket, and the child in it. — She took him out of it and gave him to his own mother, though she was not known to be such, and she said to her: Take this child and nurse him for me. When he was grown up, the King's daugh-ter a-dopt-ed him for her son, and she gave him the name of Mo-ses, saying: Because from wa-ter did I take him. And she brought him up.

MORAL.

All this, my child, did not come to pass by chance: no, such was the will of God, and His hand or power brought all that about. Thus God, by ways and means that seem strange to men, rules all things, and brings them to pass as He pleas-eth, to the glo-ry of his name and to our good. Thus you must think and judge of all the events in life.

LESSON XI.

The plagues of E-gypt. Ex., iii, vii, viii, ix.

God made use of Mo-ses to free his people from the slave-ry un-der which Pha-ra-oh, the King of E-gypt, held A-bra-ham, I-sa-ac and Ja-cob, and were call-ed Is-ra-el-ites. God shew-ed him-self to Mo-ses, or the glo-ry of God ap-peared to him in a flame of fire, out of the midst of a bush. The bush burn-ed, yet did not waste.

And God, from the midst of the bush, called to

him : Mo-ses ! Mo-ses ! Mo-ses then said : Here I am. And he went to see the bush ; but God said to him : Do not come near ; loose off the shoes from thy feet, for the place on which thou dost stand is ho-ly ground.

Then God said : I am the God of thy fa-ther, the God of A-bra-ham, the God of I-sa-ac, and the God of Ja-cob. Mo-ses then hid his face, for he durst not look at God.

Then God said to him : The cry of the chil-dren of Is-ra-el is come up to me. Come and I will send thee un-to Pha-ra-oh, that thou may-est bring forth my peo-ple. I will be with thee, and I will stretch out my hand, and I will smite E-gypt with my won-ders.

These won-ders God did by Mo-ses to make the king sub-mit to his will, and let his peo-ple go thence. They are call-ed the Plagues of E-gypt. Mo-ses struck, with a rod that he held in his hand, the wa-ter in the river, and in-stan-tly it was changed in-to blood.

He made frogs come and leap a-bout in all parts, e-ven in their houses. He brought a-mong them flies and gnats that bit them sore-ly. He brought a plague on the cat-tle, sores on men, & storm of hail, thick dark-ness that last-ed three days.

Last of all, God sent an an-gel who killed all the first-born of the E-gypti-ans, from the son of the king to the son of the mean-est slave. This last plague so fright-en-ed the King, that in the same hour he press-ed the Is-ra-el-ites to go forth and leave the country ; and they drove them out of the land of E-gypt, and they load-ed them with rich-es.

MORAL

Thus you see, my child, God can do, and doth what He pleas-eth, and no one can with-stand Him. See a-gain, how dread-ful it is to har-den our hearts, and to shut our ears to the call and grace of God.

For, though God be good, yet He is just, and strong to strike, to punish us when we provoke Him by our obstinacy in sinning against Him. Love God, fear God, and do His will, that He may bless you.

LESSON XII.

The Is-ra-el-ites pass dry-shod through the Red Sea.

Ex-od-us, xiv.

No soon-er were the Is-ra-el-ites gone, than Pha-ra-oh was vex-ed that he had let them de-part. He then with his ar-my set out after them to stop them. He came up to them on the banks of the Red Sea; and they then gave them-selves up for lost.

But Mo-ses stretch-ed out his hand o-ver the sea, and in-stan-tly God made the sea o-pen and the wa-ter re-tired to each side, and stood like a wall on the right and the left, leav-ing a large and dry space in the midst through which the Is-ra-el-ites pass-ed dry-shod.

The E-gyp-ti-ans would fain have fol-low-ed them; but Mo-ses a-gain stretch-ed out his hand, and God made the sea join its wa-ters, in which they were all drown-ed, with Pha-a-oh their king; and they saw the E-gyp-ti-ans dead on the shore.

Then Mo-ses and the Is-ra-el-ites sang to the Lord, and said: Let us sing to the Lord. My strength and my praise is the Lord. This is my God. He hath drown-ed Pha-ra-oh and his army in the Red Sea. Who is like to Thee, O God?

MORAL.

Thus, my child, God took care of his people and sav-ed them. He shew-ed that he was Lord of all. So will he have care of you if you love and serve Him.

Put then your whole trust in Him, call upon Him, pray to Him, and he will save you from harm. And when He thus shews Him-self kind and care-ful of you, do you praise and thank him from your heart.

LESSON XII.

The Jour-ney through the De-sert. The Ten Com-mand-ments. Ex., xvi, xix, xx.

When the Is-ra-el-ites had pass-ed the Red Sea, God led them through a vast de-sert, or a wild and vast part of land, in which no one dwelt. This He did, to try if they would be faith-ful to him, and to let them see that they could not live with-out his care and kind-ness.

A cloud led them the way by day, and it screen-ed them from the heat of the sun. At night it was chang-ed in-to a pil-lar of fire, that serv-ed to light them. For their food, God gave them Man-na. It was a kind of dew that fell from the hea-ven's; and it was so thick that they made bread of it.

When they were in want of drink, Mo-ses struck with his rod a rock, out of which in-stan-tly there gush-ed forth water. Their clothes were not worn out, though their jour-ney last-ed for-ty years.

Such care did God take of them; yet they were un-grate-ful to Him: they long-ed to be a-gain in E-gypt, and they were for kil-ling Mo-ses.

In the third month after they left E-gypt, they came to Mount Si-na-i. There God made them halt a while, that He might give them His law. When the day was come on which they were to re-ceive it, they be-held the top of the moun-tain all on fire.

Then a thick cloud cover-ed it, and out of it broke forth dread-ful thun-der and light-ning. They heard a sound of trum-pets and a great noise, but they saw no one. Then a loud and dread-ful voice broke forth out of the cloud, and spoke these words:

I am the Lord thy God, who brought thee out of the land of E-gypt, and out of the house of bond-age. Thou shalt not have strange Gods be-fore me. Thou shalt not make to thy-self a gra-ven thing, nor the like-ness of a-ny thing that is

in hea-ven a-bove, or in the earth be-neath, or in the wa-ters un-der the earth. Thou shalt not a-dore nor serve them.

I am the Lord thy God, strong and jea-lous, vi-sit-ing the sins of the fa-thers up-on their chil-dren, to the third and fourth ge-ne-ra-tion of them that hate me; and shew-ing mer-cy to thou-sands of those that love me and keep my com-mand-ments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guilt-less that shall take the name of the Lord his God in vain.

Re-mem-ber that thou keep ho-ly the Sab-bath day.—Six days shalt thou work, and shalt do all thy work.—But on the se-venth day is the Sab-bath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daugh-ter, nor thy man-ser-vant, nor thy wo-man-ser-vant, nor thy beast, nor the stran-ger that is with-in thy gates.

For in six days the Lord made hea-ven and earth, and the sea, and all things that are in them, and res-ted on the sev-enth: there-fore the Lord bless-ed the Sab-bath day and sanc-ti-fi-ed it.

Ho-nour thy fa-ther and thy mo-ther that thou may-est live long up-on the earth which the Lord thy God will give thee. Thou shalt not mur-der. Thou shalt not com-mit a-dul-te-ry. Thou shalt not steal.

Thou shalt not speak a-gainst thy neigh-bour false tes-ti-mony. Thou shalt not co-vet thy neigh-bour's house, neither shalt thou desire his wife, nor ser-vant, nor hand-maid, nor ox, nor ass, nor a-ny thing that is his.

These are the Ten Com-mandments which God pub-lish-ed to his people; and he gave them writ-ten on two ta-bles of stone to Moses, who was at that time on the Mount in the clouds.

Though by the thunder and light-nig God would move them and us to care-ful keep-ing of

them, yet His will is rather that we grave them in our hearts, and keep them not so much through our fear, as through our love of Him.

Keep them, my child, all the days of your life, and you will please God, and He will bless you here, and after this life you will see Him in all His glory and enjoy Him for e-ver.

LESSON XIV.

Da-vid and Go-li-ah. 1 Kings, xvii.

The people of God had for a long time been ruled by Judg-es. At length, they de-sired to have Kings. Their first king was Saul. In his reign he fought ma-n-y battles. And in his time there came forth from the camp of the Phi-lis-tines, who were e-n-emies to the Is-ra-el-ites, a man whose name was Go-li-ah.

He was six cu-bits, that is, three yards, or nine feet and a span high. He had on his head a helmet of brass, and he was armed with a coat of mail of ve-ry great weight; he had xigreaves of brass on his leg; and a staff in his hand which was like a large beam.

This huge man stood day after day, and cried to the Is-ra-el-ites: Choose out a man of you, and let him come down to me. If he be able to fight with me and to kill me, then we will be your servants; but if I kill him, then shall ye be our ser-vants and serve us.

Now there was a man whose name was Jes-se, and he had eight sons. The young-est of them was called David. He used to tend his fa-ther's sheep. One morn-ing he rose up ear-ly and went to the camp. At the same time came Go-li-ah.

When the men of Is-ra-el saw the man, they were a-fraid, and fled from him. And they said to Da-vid: Have you seen this man that is come to de-fy us? David said to the men who stood by him: What shall be done to the man that shall kill Go-li-ah.

And they said to him : To the man who kill-eth Go-li-ah the king will give great riches and his daughter, and he will make his father's house free.

Da-vid then went to Saul, and said to him : Let no man's heart fail be-cause of Go-li-ah : thy servant will go and fight with him. Saul said to Da-vid : Thou art not a-ble to fight with him, for thou art but a strip-ling, but he is a man trained to war from his youth.

Da-vid said to Saul : I kept my fa-ther's sheep, and there came a li-on and a bear, that took a lamb out of the flock ; and I went out and I smote them. I slew both the lion and the bear ; and this man shall be as one of them.

Da-vid also said : The Lord, who sa-ved me out of the paw of the lion, and out of the paw of the bear, He will save me out of the hand of this man. And Saul said to Da-vid : Go, and the Lord be with thee.

Then Saul cloth-ed David with a coat of mail, and put a hel-met of brass up-on his head. When Da-vid was thus cloth-ed, and gird-ed with a sword, he tri-ed if he could go thus arm-ed ; but he said to Saul : I cannot go so ; and he put them off.

He then took his staff, and he chose five smooth bright stones out of the brook, and he cast them in-to his scrip.

Then he took a sling in his hand, and went forth a-gainst Go-li-ah.

When Go-li-ah saw David, he said to him : Am I a dog, that thou com-est to me with a staff ? come to me, and I will give thy flesh to the fowls of the air and to the beasts of the earth.

Then Da-vid said to him : Thou com-est to me with a spear, and a sword and a shield ; but I come to thee in the name of the Lord of Hosts, The Lord of the bands of Is-ra-el, whom thou hast this day de-fied. He, the Lord, shall give thee in-to my hands, and I shall strike thee and take a-way thy head from thee.

And I shall give the car-cas-ses of the camp of the Philis-tines to the fowls of the air and to the beasts of the earth, that all the earth may know there is a God in Is-ra-el. And all here shall know that not in the sword, nor in the spear, doth the Lord save; for it is His bat-tle, and He will give thee in-to our hands.

Then Go-li-ah rose up, and came a-against Da-vid. David then put his hand in-to his scrip, and took one stone, and cast it with a sling, and struck Go-li-ah on the fore-head, who fell on his face up-on the ground. And where-as David had no sword, he ran and stood upon Go-li-ah, and he took his sword, and with it he slew him and cut off his head.

Da-vid then took Go-li-ah's head, and he brought it in-to Je-ru-sa-lem. Then Ab-ner, the prince of the army, took Da-vid, and he brought him to Saul, having in his hand the head of Go-li-ah. Saul took Da-vid that day, and would let him go no more home to his father's house. And David went out whi-ther-so-e-ver Saul sent him; and he be-hav-ed wise-ly; and Saul placed him over the men of war, and he was ac-cept-ed in the eyes of the peo-ple.

MORAL.

Thus a-gain you see, my child, that God doth what He pleas-eth. The weak he makes strong, and the strong he ren-ders weak. David fights and acts in the name and by the strength of God, and not in his own.

If we trust in God and not in our own strength, He will be for us and help us; and if He be for us and with us, who or what can hurt us? what have we to fear?

But as, with-out Him, we are no-thing, so, with-out Him, we can do no-thing. He hates the proud and ar-ro-gant; but He looks down on the humble, and to them He gives His grace, by which they might do great things.

LESSON XV.

Da-vid made King. 2 Kings, ii.

After the death of Saul, Da-vid was chosen King. He was a great man, as you have seen ; and was also a good man. He in-deed sin-ned against God by two great crimes, mur-der and a-dul-te-ry ; but he re-pent-ed of them, su-ed to God to par-don him, and God did par-don him. He then lov-ed and serv-ed God all the days of his life, with his whole heart. Da-vid was al-so a man of bright parts, and well skill-ed in mu-sic and po-e-sy. He com-pos-ed a great num-ber of can-ti-cles, or songs, in praise of God. These are the Psalms which are sung to this day in the Church.

God made known to him, that He who was to save the world should be born of his race, and that He should be a king, and reign, not on-ly over the house of Is-ra-el, but o-ver all the na-tions of the Earth, and that of his king-dom there should be no end ; that He (the Sa-vi-our of the World) should be the Son of God, and God him-self. All this was re-veal-ed by God to Da-vid.

The Is-ra-el-ites nam-ed the Re-deem-er, whom they ex-pect-ed, as the Jews do to this day, the Mes-si-ah, or the Christ. By this name is meant a-noint-ed, because it was u-su-al to a-noint with oil those who were made Kings, Priests and Pro-phets ; and Christ was a King, a priest, and a Pro-phet. They like-wise call-ed him the Son of Da-vid.

MORAL.—Thus, my child, those who seem, in the eyes of men, to be mean, poor and low, and of no ac-count, are made use of by God to bring a-bout the great ends of His love, goodness and mer-cy, to sin-ful men.

The fool-ish things of the world hath God cho-sen to confound the wise ; and the weak things of the world that he may con-found the strong ; and the base things of the world hath God cho-sen, and things that are not, that he might bring to

nought things that are, that no flesh should glory in His sight.

If a-ny time, my child, you offend God by sin, delay not to return to Him: be sorry, crave his mercy, and beg his pardon, and resolve not to sin a-gain.

LESSON XVI.

The In-car-na-tion and Birth of Jesus.

You have read, my child, that our first pa-rents, A-dam and Eve, lost, by their sin, the grace and fa-vour of God, and were dri-ven out of Pa-ra-dise. They more-o-ver were not, after this life, to have been hap-py with God in hea-ven: and, as we all sin-ned in them, we were to have been in the like sad state, had not God shew-ed mer-cy to them and to us.

He there-fore took pi-ty on man-kind, and sent His Son to re-deem us from sin, and to save us from hell. This Son was he whom God had promis-ed to Adam, A-bra-ham, Ja-cob, and David: but he did not come till four thou-sand years after the fall of A-dam and Eve.

Now his birth was after this man-ner: When the time ap-point-ed by God was come, God sent from hea-ven an an-gel, whose name was Ga-briel, to a young vir-gin, whose name was Ma-ry. She was of the race of Da-vid. The an-gel in-formed her from God that she should bring forth, and be the mo-ther of the Mes-si-ah, Christ, or Re-deem-er.

Thou shalt have a Son, said the an-gel to Ma-ry, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High. She gave her con-sent, and in-stan-tly she con-ceiv-ed in her womb Christ. He that was God, took flesh, and our na-ture, and be-came like to us, though not with sin and ig-no-rance. And he was born of her in Beth-le-hem, a small town, where Da-vid had his birth.

His mother, the blessed Virgin Mary, and his foster or reputed father, Saint Joseph, at that time were on their journey, and as there was no room for them in the inns, they were constrained to lodge in a stable. In that poor place, she brought forth into the world, her son Christ, who was to save the world. She wrapped Him in swaddling clothes, and laid him in a manger.

And there were in the same country shepherds, watching and keeping the night watches over their flocks. And, behold, an angel of the Lord stood by them, and they feared with a great fear.

And the angel said to them: Fear not, for behold I bring you good tidings of great joy that shall be to all the people; for this day is born to you a Saviour, who is Christ, the Lord, in the city of David; and this shall be a sign to you: you shall find the infant wrapped in swaddling clothes, and laid in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: Glory be to God in the highest, and on earth, peace to men of good will. And it came to pass, after the angel departed from them into heaven, the shepherds said one to another: Let us go over to Beth-le-hem, and let us see this Word that is come to pass, which the Lord hath shewed us.

And they came with haste, and they found Mary and Joseph and the infant lying in the manger; and seeing, they understood of the Word that had been spoken to them concerning this child. And the shepherds returned glorifying and praising God for all the things they had heard and seen, as it was told unto them.

MORAL.

This, my child, is the great work of God, out of his pure love to us. The Word was made flesh, the Son of God became man, and he dwelt among us. Adore and praise him, and give him thanks.

In his birth he is poor and as the out-cast of Men. If then you be poor, re-pine not at your state, since Christ was poor for your sake.

LESSON XVII.

Of Christ after his Birth.

On the eight day after Christ was born, he was called JE-SUS, or Sa-viour. At this name we bow our heads, to give him a mark of our respect, as our Lord; and of our love and thanks as our Redeemer.

At the name of JE-SUS let every knee bow. Shortly after, three kings or wise men came out of the east to adore Him.

They were guided on their way by a bright star until it came and stood over where the child Je-sus was. And entering in-to the house, they found the child with Ma-ry his mother; and falling down, they adored him; and opening their treasures, they offered him gifts,—gold,—frankincense, and myrrh.

Upon this, King He-rod, through jealousy, would have put him to death: and to that end he gave orders that all the male children, in and about Beth-le-hem, of the age of two years, should be slain; and they were killed. These are called the Holy Innocents.

But Christ was saved; for an angel of the Lord appeared to Jo-seph, while asleep, and said: Arise, and take the child and his mother, and flee in-to E-gypt, and there be until I shall tell thee: for it will come to pass that He-rod will seek the child to destroy him. And they did not return to the land of Is-ra-el till after the death of He-rod.

At the age of twelve years, Je-sus went with his parents to Je-ru-sa-lem, for the feast of the Pass-over; there they lost him; and on the third day they found him in the Tem-ple seated amidst the doctors, hearing them and asking them questions. He then returned with them to Na-za-reth, and lived subject to them: and had advanced in wis-

dom, and in age, and in grace be-fore God and men.

MORAL.

After the ex-ample of Je-sus, you must en-dea-vour, as you ad-vance in age, al-so to ad-vance in vir-tue and pi-e-ty. To that end, be di-li-gent at school; there hear your teach-ers, be sub-ject to them, and to your pa-rents, and let no day pass with-out pray-ing to God; beg of Him to give you His grace to know Him more and more; to love Him more and more, and to serve Him more and more faith-ful-ly.

LESSON XVIII.

The Mi-ra-cles of Je-sus-Christ.

AFTER Je-sus re-turn-ed to Na-za-reth with his pa-rents, we read lit-tle more of him; but he liv-ed un-known to the age of thir-ty years. At that age he was bap-ti-zed by Saint John, who is there-fore call-ed the Bap-tist. He then went in-to a de-sert, and there he fast-ed forty days.

After that, he came forth, and he chose twelve poor men; these are call-ed the A-pos-tles, that is to say, en voys, or per-sons sent, because he sent them to preach and teach the Gos-pel. Je-sus, in the course of three years, wrought a great ma-n-y mi-ra-cles; that is, he did those things which no man can do.

But as he was God as well as man, he could do all what-e-ver he pleas-ed, he cur-ed all sorts of dis-eas-es, the fe-ver, the flux of blood, the drop-sy, the pal-sy, the le-pro-sy, of-ten by a word, and when he was not near the sick person.

He gave sight to the blind; he made the dumb speak, the deaf hear, the lame walk; he brought to life those who were dead; a-mong these we read in par-ti-cu-lar of a young girl who was just dead; a young man whom his mo-ther was con-vey-ing to the grave; and La-za-rus, who had been bu-ri-ed four days.

He was seen to walk on the sea ; and he made Saint Pe-ter do the like. One day he fed five thousand persons with five loaves of bread and two fish-es ; an-o ther time he fed four thousand with sev-en loa-ves. He knew the thoughts of men.

All these won-ders proved that he was, as he said of himself, the Christ, and the Son of God. And three of his dis-ci-ples heard a voice from hea-ven that said of him : This is my be-lo-ved Son, in whom I am well pleas-ed ; hear ye him.

MORAL.

You must, my child, hear him when he speaks to you, and makes his will known to you by the voice of your parents and teach-ers, for if you hear and o-bey them, you hear and o-bey him.

It is by them God will show you what you must do to please Him, and to save your soul. If you do these things, he will be pleas-ed with you, and bless you, and af-ter your death, He will make you happy with Him in hea-ven.

LESSON XIX.

The Vir-tues of Je-sus Christ.

At the same time that Jesus did all those mi-ra-cles, He gave an ex-am-ple of all sorts of virtues. He was humble, meek, kind and good to all. He went a-bout do-ing good to all. He was not vain nor proud. He said : I seek not my own glory. I do the things that are pleas-ing to my Fa-ther. I do the will of Him who sent me.

Though he was the Son of God, yet He called him-self the Son of Man. He de-part-ed from those who would fain have made him their King. One day some children were pre-sent-ed to him ; he em-brac-ed them, and bless-ed them. He pass-ed his life in po-ver-ty and want, not hav-ing land nor house, nor so much as a place where to rest his head.

He suf-fer-ed heat, cold, hun-ger, thirst, and

fa-tigue. He of-ten pass-ed the whole night in pray-er. My meat, he said, is to do the will of Him who sent me. When re-vil-ed, call-ed an im-pos-ter, se-du-er, glut-ton, he did not re-vile again, but bore all in sil-ence.

MORAL.

En-dea-vour, my child, to co-py in you the life and virtues of Je-sus; shun pride and vain glo-ry. In all your thoughts, words and ac-tions, seek only the glo-ry of God, not the es-teem of the men.

Be meek, and ready to serve and do good to e-ve-ry one, e-ven to the poor-est wretch on earth. Love God, and serve God, be-cause such is the will of God, and he hath made you for that end.

LESSON XX.

The doc-trine of Je-sus Christ.

LEARN now, my child, the truths which Je-sus taught, and which you must be-lieve if you would please God, and save your soul. God has made you, and plac-ed you in this world, to know, love and serve Him. It is then by faith you must know Him, and be-lieve all that He teaches; by hope you must re-ly on Him, for his grace and help, to live well, and by cha-ri-ty, you are to love him a-bove all things.

These are the three chief vir-tues. Je-sus teach-eth that life e-ver last-ing, or the way to gain it, is to know God, the on-ly true God, and himself Je-sus Christ, whom God hath sent to re-deem us, and teach us.

He teach-eth that He and the Fa-ther are but one; hence that he is God, as his Fa-ther is God: and he tells his A-pos-tles that he will send them the Spi-rit, who pro-ceeds from the Fa-ther; and he adds he shall re-ceive of mine, to teach it you; be-cause all that is the Fa-ther's is mine. This shews, that the Holy Ghost or Spi-rit proceeds from the Fa-ther and from the Son, and yet that all three, the Fa-ther, the Son, and the Holy Ghost, are but one and the same God.

And as Je-sus is God, it fol-lows that He is both God and Man, since he took to himself the nature of man. And He shows it clear-ly, when He saith: No one hath as-cend-ed in-to hea-ven, but He who is come down from hea-ven, the Son of Man who is in hea-ven.

These truths, my child, are the ground-work of your faith, or be-lief. They are called the My-ste-ries of the U-ni-ty, or of One God, and of the Tri-ni-ty, or of Three per-sons in One God, and of God the Son tak-ing flesh, and be-ing made man.

They are call-ed My-ste-ries, that is, se-cret truths, hid-den from us, or what are a-bove our know-ledge, or com-pre-hen-sion, yet must we be-lieve them, be-cause God, who is truth it-self, hath re-veal-ed them, and Je-sus Christ hath taught them. And as God is all-wise and good, He there-fore can-not be de-ceiv-ed, nor de-ceive us.

That your faith of these truths may in-crease and be firm, of-ten make this, or the like act of faith: O God, I be-lieve Thou art the only true God! O Je-sus Christ, I be-lieve Thou art the Son of the liv-ing God, who cam-est down from hea-ven, and wast made Man for us and our sal-va-tion. O Ho-ly Ghost, I be-lieve Thou art the Divine Spi-rit proceed-ing from the Fa-ther and the Son; and with them, One and the same God. O bless-ed Tri-ni-ty, One God.

LESSON XXI.

The max-ims of Je-sus Christ.

JE-SUS CHRIST teach-eth us, that of our-selves, and with-out Him, we can do no-thing. As it is in God, and by God, that we live, move and are, so it is on-ly by His grace and help that we can do good un-to our e-ter-nal sal-va-tion. As the branch cannot bear fruit if it do not a-bide on the tree, so nei-ther can we bring forth the fruit of good works, if we do not a-bide in God by faith, hope and love, and He give us not His grace.

Christ saith, speak-ing of him-self: I am the way,

the truth, and the light. He is the way, in what he teaches by His word and by His life which we must co-py. He is the truth, by what he promises; and he is the life by the grace which we receive through Him, and we have need of this grace; for he saith: No man can come to me, unless the Father who hath sent me, drawn him.

This grace is His free gift; hence we must beg it of God. Ask, saith he, and it shall be given to you: seek, and you shall find. And it is He who must teach us how to pray, and what to ask. Thus he teach-eth us: When you pray, say: Our Father, who art in Heaven, &c. This prayer is called the Lord's Prayer.

He more-over teaches us not to confine our hope to the earth, and to this life; for we are here but for a short time; for a few years or days, as it may please God, who is the Lord of the life of man. We are not then to heap up riches here, but to lay up a treasure in heaven by a life of good works.

He tells us, there are two ways, and two gates: but that we must strive to enter at the narrow gate, and walk in the straight way; for this leads to life, but is found by few, because there are few who choose it; the greater part of men prefer the broad way that leads to death and ruin.

To follow Jesus in the straight and narrow way to heaven, we must, my child, renounce the devil, and his works of sin; the world and its pomps; the flesh and its baits. We must carry the cross by the practice of virtue. We must love God, and keep his commandments. If we do this, we shall after our death enter in-to life everlasting, and be happy for ever with God.

For, my child, there will come a day and an hour when you must die, and leave this world and all that is in it; for, since Adam sinned, we are all doomed to die; and when we are dead, our bodies will be laid under ground, and they will moulder in-to dirt and dust.

But our souls will be judg-ed by God, and ac-cord-ing as we have liv-ed well or ill in this life, we shall live for e-ver ei-ther in hap-pi-ness or mi-se-ry be-yond what can be en-joy-ed or en-dur-ed in this life, or what we are a-ble to con-ceive. The souls of some who have not been very good dur-ing part of their life time, and yet have had par-don of their sins, will go in-to a pri-son call-ed Pur-ga-to-ry, for a while.

And at the last day, all that are in the graves will hear the voice of the Son of God, and they will come from their graves to be judg-ed by him pub-lic-ly, of all their thoughts, words and deeds, done in this life, good and bad. And they who have done good, will then go bo-dy and soul to a life of hap-pi-ness that will ne-ver end, of such joy and of such good things as no man e-ver saw, or can con-ceive ; and they who have done e-vil will be cast bo-dy and soul into hell fire.

To one of these ends, you, my child, must one day come. Live well, then, that you may die well ; for as you live, so you will die, and be hap-py or mi-ser-a-ble for ev-er after death. This is the sum of what Je-sus taught, and of what you must be-lieve and prac-tise till death. Be wise then, now in time ; for when the hour of your death is come, it will be too late to set a-bout it ; you may then wish to do, and to have done well ; but wish-es then will be in vain.

LESSON XXII.

The Suf-fer-ings and Death of Je-sus-Christ.

THOUGH Je-sus was much fol-low-ed and ad-mir-ed, for peo-ple came from all parts to see and hear Him, yet there were some who hat-ed Him so far as to seek His death. And, though in the whole course of His life He did no harm, but was good and kind to all, yet He was ill-treat-ed.

More than once the Jews took up stones to stone

Him. They re-proach-ed Him, say-ing He hath a de-vil, and was mad. If then Je-sus was so ill-treat-ed, learn from Him to bear pa-ti-ent-ly what ill-treat-ment may be-fall you, and for-give them that hate you, or do you any wrong.

At length the Jews were resol-ved to take a-way his life. It was at the time of the Pass-o-ver, a great feast ob-serv-ed by them, they con-triv-ed to do it. But be-fore they did it, Je-sus when He was at his last sup-per with his dis-ci-ples, the night be-fore He di-ed, gave them his bo-dy and blood in this man-ner :

He took bread in-to his hands ; He bless-ed it, and broke it. He then gave his bo-dy to them, and said : Take and eat ; This is my bo-dy. He then gave them his blood thus : He took the cup with some wine and wa-ter in it, and said to them : Take and drink : This is my blood. When He did this, He in-sti-tut-ed the Sa-cra-ment of the Holy Eu-cha-rist, and the Sa-cri-fice of the Mass.

After He had done this, He went forth in-to a gar-den, and there He pray-ed to his Father. Fa-ther ! if it be pos-si-ble, let pass from me this cha-lice (by which He meant his pas-sion and death) yet, not as I will, but as Thou wilt ; Thy will be done.

Whilst He was thus pray-ing, Ju-das, one of his dis-ci-ples, brought with him arm-ed men to seize Je-sus. — They seiz-ed Him, and thus led Him to Cai-phas, the High Priest. From Cai-phas they led Him to Pi-late ; from Pi-late to He-rod, and again to Pi-late.

They blind-fold-ed Him, scoffed at Him, spit in his face, strip-ped of his clothes, and ti-ed Him to a pil-lar ; there they scourg-ed Him ; they then cloth-ed Him with an old pur-ple gar-ment, put a reed in-to his hand, and a crown of thorns on his head ; set Him on a stool, and then a-dor-ed Him as a mock king. After all this cru-el treat-ment,

they nailed Him by his hands and his feet to a cross. This was done at noon day.

He hung on the cross in great pain and a-gony un-til three o'clock in the af-ter-noon, when He ex-pir-ed. Thus di-ed Je-sus to save the world. At his death the sun was dark-en-ed, rocks were split, and the dead rose from their graves.

Oh ! my child, how great must have been the evil of the sin of our first pa-rents ! since to re-deem us from it, to re-con-cile man-kind to God, and to set hea-ven o-pen to us, Christ, the Son of God, made man, suf-fer-ed so much and at last died on the cross !

Great was his love for us. Love him then, and through love of Him see you do not com-mit sin. Hate and de-test it as the worst thing that can be-fall you in this life. Of-ten think on what Je-sus hath done and suf-fer-ed for you ; praise and thank Him ; and beg you may reap the fruit of it by his grace here, and by e-ter-nal hap-pi-ness here-after.

LESSON XXIII.

The Bu-ri-al, Re-sur-rec-tion, and As-cen-sion of Je-sus Christ, and the Ge-ne-r-al Judg-ment of Man-kind.

WHEN Je-sus was dead, they laid his bo-dy in a se-pul-chre, or grave ; and on the third day af-ter his death, He rais-ed him-self from death to life. He ap-peared of-ten to his dis-ci-ples for the space of for-ty days. The last time He ap-peared to them was on Mount O-li-vet ; there, af-ter He had spoken to them, He lift-ed up his hands, and bless-ed them.

Then He as-cend-ed up to hea-ven in their pre-sence, till a cloud took Him out of their sight. Then two an-gels in the form of men, cloth-ed in white robes, told them, that He should one day come a-gain in like man-ner as they had seen Him go up to hea-ven.

Then it was that Je-sus Christ took pos-ses-sion of his king-dom, of which there will be no end

And there He sit-teth at the right hand of God the Fa-ther ; not that God hath hands, for He is a pure spi-rit with-out mat-ter, form, or figure ; by this is meant, Christ is rais-ed, as Mah, a-bove all that is in hea-ven ; and to the high-est glo-ry and dig-ni-ty ; for, as God, He is one and the same God with the Fa-ther.

There He will con-ti-nue in that state till He come at the last day, when an end will be put to this world, to judge the liv-ing and the dead ; those who are now dead, we who are now liv-ing, but shall die ; and those who will be liv-ing at the last day, but al-so will first die ; for it is ap-pointed un-to all men once to die, and then the judg-ment.

For the hour will come, when all that are in the graves shall hear the voice of the Son of God, and they shall come forth, they that have done good un-to the re-sur-rec-tion of the life, and they that have done e-vil, un-to the re-sur-rec-tion of the judg-ment.

For God hath ap-point-ed a day, in which He will judge the world in jus-tice by that man, the Son of God, Je-sus Christ, whom He hath or-dain-ed, where-of He hath gi-ven as-su-rance to all men, in that He rais-ed Him from the dead ; and af-ter that, the judg-ment, all things will be per-fect-ly sub-ject-ed to Him, and the de-signs of God from all e-ter-ni-ty will be en-tire-ly ac-com-plish-ed.

LESSON XXIV.

The Es-tab-lish-ment of the Church.

BUT after Je-sus was as-cend-ed in-to Hea-ven He thence sent down, ac-cord-ing to his pro-mise be-fore He was put to death, the Pa-ra-lete or Com-fort-er, the Di-vine Spi-rit or the Holy Ghost, to en-light-en the minds of his A-pos-tles and Dis-ci-ples, that they might un-der-stand all that which He, when li-ving with them on earth, had taught them, and would then bring to their minds.

Al-so to con-firm them in the faith or be-lief of such truths, and to en-able them to teach them, and to preach the Gos-pel through-out the whole world; and more-o-ver, to con-firm the same by the mi-ra-cles which they should work in his name, and by his pow-er.

This came to pass thus: When the days of Pen-te-cost were ac-com-plish-ed, the A-pos-tles and Dis-ci-ples of Christ were all to-ge-ther in one place; and sud-den-ly there came a sound from Hea-ven, as of a migh-ty wind com-ing, and it fill-ed the whole house where they were sit-ting; and there ap-peared to them part-ed tongues, as it were of fire, and it sat o-ver e-ve-ry one of them; and they were all fill-ed with the Ho-ly Ghost. Acts ii.

It was thus Je-sus Christ es-tab-lish-ed his Church.—And all they that be-leiv-ed were to-ge-ther—they con-tin-u-ed dai-ly with one ac-cord in the Temple—And the Lord add-ed dai-ly to them such as should be sav-ed. Acts ii.—And then was ful-fill-ed what Je-sus had said, that they who be-liev-ed in Him should do still great-er works than He him-self had done.

With his Church He pro-mis-ed the same Di-vine Spi-rit should al-ways a-bide; and teach and guide her (the Church) in all truth un-to the end of the world; in such sort that the gates of Hell or Satan, should ne-ver pre-vail a-gainst her, in duce her to be-lieve, or to teach the least er-ror.

The truth and fact of this were de-mon-strat-ed be-yond all doubt, by the ma-ny mi-ra-cles and won-ders which the fol-low-ers of Je-sus did e-ve-ry where through his pow-er, and in his name, be-cause to him was giv-en all pow-er in hea-ven and on earth, un-to the e-ter-nal sal-va-tion of all them that should be-lieve in Him, and be-lieve in the Holy Ca-tho-lic Church, which He had es-tab-lish-ed.

In this man-ner, and by the tes-ti-mo-ny which

the A-pos-tles and Dis-ci-ples of Je-sus Christ, and the in-nu-me-ra-ble Mar-tyrs, gave of the truths of the Gos-pel and of the Church of Je-sus Christ, by the blood which they shed, and by their lives which they vo-lun-ta-ri-ly laid down un-der the most cru-el tor-ments, God set, as it were, his seal to the tes-ti-mo-ny, that all which Je-sus had taught was true and di-vine.

And this held, and still holds, and will hold un-to the end of the world, the fol-low-ers of Je-sus Christ Chris-tians and Ca-tho-lics, the members of his Church, firm and stea-dy in the faith and com-mu-ni-on of One, Holy, Ca-tho-lic, and A-pos-to-lic Church; in which Church a-lone are to be obtained for-gi-ve-ness of sins here, and here-after a glo-ri-ous re-sur-rec-tion, and e-ver-last-ing, by means of the Ho-ly Sa-cri-fice, Sa-cra-ment, &c., &c., in-sti-tut-ed and or-dain-ed by Christ him-self.

TABLE IX.

Words of Three Syllables, accented on the First.

Ab sti nence	al ti tude	at tri bute
ab di cate	am nes ty	au di ence
ab ro gate	am pli fy	a" ve nue
ab so lute	an cho ret	Ba" che lor
ac ci dent	an nu al	bail a ble
ac cu rate	a" nar chy	bar bar ous
ac tu ate	an ces tor	bar ris ter
ad e quate	a" ni mate	bar ren ness
ad jec tive	a" pa thy	bash ful ness
ad"ju tant	ap pe tite	bat te ry
ad ju gate	a po logue	bat tle ment
ad mi ral	a" que duct	beau ti ful
ad vo cate	ar bi trate	blun der buss
af fa ble	ar chi tect	blun der ing
af flu ence	ar gu ment	blus ter er
ag gra vate	ar ma ment	bois ter ous
al der man	ar ro gant	book bnd er
al pha bet	as pi rate	bor row er

bot tom less
 boun ti ful
 bre" vi ty
 bro ther ly
 bur gla ry
 but ter fly
 Cal cu late
 ca" lum ny
 ca" len dar
 can di date
 cap ti vate
 car di nal
 car ti lage
 care ful ly
 car mel ite
 car pen ter
 ca ta logue
 ca" ta ract
 ca" te chism
 ca" tho lic
 ce" le brate
 cen tu ry
 cham pi on
 chan cel lor
 cha rac ter
 chy" mi cal
 chy" mis try
 cho ris ter
 cin na mon
 cir cum flex
 cir cum spect
 cla mour ous"
 clas si cal
 clean li ness
 cle" men cy
 cog ni zance
 co gen cy
 co" lo ny
 co lo quy
 com bat ant

com pa ny
 com pe tent
 com pli ment
 com pro mise
 con fer ence
 con fi dence
 con flu ence
 con fort less
 con gru ous
 con quer or
 con se crate
 cor pu lent
 cost li ness
 coun sel lor
 con so nant
 con sta ble
 con stan cy
 con sti tute
 con tra band
 con tra ry
 con ver sant
 cor mo rant
 cor po ral
 coun ter pane
 coun ter feit
 coun ter part
 court li ness
 co" ver ing
 co" ve tous
 cow ard ice
 co" zen age
 craf ti ness
 cre" du lous
 cri" mi nal
 cri" ti cism
 cri" ti cal
 cro' co dile
 cru ci fix
 cru di ty
 crus ti ness

cry" stal line
 cul ti vate
 cur so ry
 cus tom er
 Dan ger ous
 de" ca logue
 de cen cy
 de" di cate
 de" fer ence
 de" li cate
 de" pre cate
 de pu ty
 de" ro gate
 de" so late
 de" sti tute
 des per ate
 des po tism
 de" tri ment
 dex ter ous
 di a logue
 di a gram
 di" li gence
 dis ci ple
 dis lo cate
 dis pu tant
 dis so lute
 di" vi dend
 do" cu ment
 dog ma tize
 do lor ous
 dow a ger
 dul ci mer
 du pli cate
 Ec sta cy
 e du cate
 e go tism
 e lo quent
 em bas sy
 em bry o
 em pha sis

en ter prize
 en vi ous
 e' pi gram
 e' pi logue
 e' qui page
 eu cha rist
 eu lo gy
 ex cel lence
 ex e crate
 ex er cise
 ex i gence
 ex or cism
 ex ple tive
 ex qui site
 Fa bri cate
 fa" bu lous
 fool ish ness
 fop pe ry
 fas ci nate
 fer ti lize
 fer ven cy
 fes ti val
 fir ma ment
 fla geo let
 fla" tu lent
 flow er ed
 fluc tu ate
 for fei ture
 for ma list
 for ti tude
 fran gi ble
 frau du lent
 fri" vo lous
 fro" lic some
 ful mi nate
 fur ni ture
 Gal lan try
 ge" ne rous
 ge" nu ine
 ger mi nate

glim mer ing
 glo bu lar
 glos sa ry
 glu ti nous
 gra" ti tude
 gra vi tate
 Ha" bi tude
 hol low ed
 han di ly
 har bin ger
 har mo ny
 ha" zard ous
 he" ca tomb
 he" mis phere
 hep ta gon
 he ro ine
 hex a gon
 hin der ance
 ho" mi cide
 hu mour ous
 hus ban dry
 hy a cinth
 hy" po crite
 I dle ness
 ig no rance
 im mi nent
 im ple ment
 in di gent
 in fa mous
 in fan try
 in fer ence
 in flu ence
 in no cence
 in sti gate
 in stru ment
 in te gral
 in ter course
 in ter im
 in ter view
 in tri cate

i ro ny
 Jea" lou sy
 ju bi lee
 ju ve nile
 Kil der kin
 kna ve ry
 La' by rinth
 la" tin ist
 lau da num
 lax a tive
 lec tur er
 le" ni tive
 li bel lous
 li" ber tine
 li bra ry
 li" ne age
 li" tur gy
 lon gi tude
 lu bri cious
 lu na tic
 lux u ry
 Ma" gis trate
 mag ne tism
 mag ni tude
 mal con tent
 ma" nu script
 mar tyr dom
 mar vel lous
 me" cha nism
 men di cant
 mer ri ment
 mes sen ger
 me" ta phor
 me" tho dise
 mi cro cosm
 mi cro scope
 mo" nar chy
 mo" nu ment
 mort ga ger
 mul ti form

mus cu lar
 mys ti cal
 Nar ra tive
 na" vi gate
 ne" bu lous
 neg li gent
 neigh bour ly
 nig gard ly
 no" mi nate
 nu me rous
 nun ne ry
 nu tri ment
 nu tri tive
 Ob lo quy
 ob se quies
 ob so lete
 ob sta cle
 ob vi ous
 oc ci dent
 oc ta gon
 o dor ous
 o" min ous
 or di nance
 or gan ist
 or tho dox
 out law ry
 o ver sight
 o ver throw
 Pal pa ble
 pal pi tate
 pa" ra graph
 pa rent age
 pa tri arch
 pa" tron age
 pa" tron ize
 pau ci ty
 pe" dan try
 pen du lum
 pen ta gon
 per fo rate

per ma nent
 per qui site
 pes ti lence
 phy si cal
 plea san try
 ple" ni tude
 poig nan cy
 po" ly gon
 por phy ry
 post hu mous
 pre am ble
 pre" ci pice
 pri" mi tive
 prin" ci ple
 pro" mi nent
 pro" phe cy
 pro" se cute
 pros per ous
 pro" ven der
 pro" vi dence
 pul ver ise
 pu nish ment
 pur ga tive
 pur chas er
 pu ru lent
 pu tre fy
 py" ra mid
 Qua dran gle
 qua dru ped
 quan ti ty
 quar ter age
 qui e tude
 quin tu ple
 Ra" ven ous
 re com pense
 rec tan gle
 rec ti tude
 re mi grate
 re tro grade
 re" ve rence

re" ver end
 rhap so dy
 rhe" to ric
 rheu ma tism
 ru di ments
 ru mi nate
 Sa" cra ment
 sa" cri lege
 sanc ti ty
 sa" tur nine
 sca" ven ger
 scri pu lous
 scur ri lous
 se" di ment
 sen si tive
 se" pul chre
 ser pen tine
 ser vi tude
 set tle ment
 sig na lize
 sig na ture
 ske le ton
 so" le cism
 so" lem nize
 so" ve reign
 spe" cu lum
 spe" ri cal
 stig ma tize
 stra" ta gem
 sub se quent
 sub stan tive
 sub ter fuge
 suc cu lent
 sup pli ant
 sur ro gate
 sy" co phant
 sym pa thize
 sym pho ny
 Tan gi ble
 tan ta lize

tes
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 Ca

tech ni cal
te; les cope
tem per ance
ter ma gant
ti mor ous
trac ta ble
tra i tor ous
trea" cher ous
tre" mu lous
tri" pli cate
tur bu lent

tur pi tude
tym pa ny
ty" ran nous
Va ga bond
vas sal age
ve he mence
ven di ble
ve" no mous
ven tri cal
ven ture some
ver sa tile

ver ti cal
vin ci ble
vi" ru lent
Un du late
u ni verse
ur gen cy
Wick ed ness
wrong ful ly
won der ful
work man ship
wretch ed ly

Accented on the Second.

A ban don
a bate ment
ab hor rence
ab ridg ment
ab strac ted
ac compt ant
ac count ant
af fron tive
ag gres-sor
al lot ment
ap pa rent
ap pen dage
arch an gel
arch bi shop
as sem blage
a strin gent
a sy lum
at tach ment
at ten dance
ath le" tic
au then tic
au tum nal
Bal co ny
bal sa" mic
be numb ed
be wil der
bra va do
Ca the dra

chi me ra
clan des tine
co er cive
con cen tric
con junc ture
con sum mate
con tex ture
con tin gent
con vey ance
De base ment
de ben ture
de can ter
de fen dant
de lin quent
de meas our
de mur rage
de port ment
de scrip tive
de spo" tic
di lem ma
dis cern ment
dis cou" rage
dis grace ful
dis gust ful
dis ho" nour
dis man tle
dis plea sure
dis sem ble

dis tin guish
dis trad ed
dis trust ful
Ec cen" tric
ec lip tic
ef ful gence
e ject ment
e lope ment
em bar rass
em bez zle
e mer gent
em pha" tic
en coun ter
en cum ber
en dorse ment
en dow ment
en fran chise
en gage ment
en light en
en or mous
en tice ment
en vel op
e qua tor
es ta" blish
ex che" quer
ex pec tant
ex pres si ve
ex tin guish

ex trin sic
ex tre me ly
Fa na tic
fan tas tic
fo ren sic
fra ter nal
fre ne" tic
Gi gan tic
gym nas" tic
He ro ic
ho ri zon
hor ri" fic
hu mane ly
hys te" ric
I de a
ig na ble
il lus trate
im por tance
im pos tor
im pru dent
in cul cate
in cum bent
in debt ed
in den ture
in dig nant
in dul gence
in form er
in he rent
in jus tice
in qui ry
in struc tive
in ter ment
in tes tine
in tes tate
in trin sic
in vec tive

in ven tor
La co" nic
lieu te" nant
Mag ne" tic
ma lig nant
man da mus
me cha" nic
me men to
mis trust ful
mo ment ous
mo nas tic
mu se um
Nar ra tor
noc tur nal
Ob du rate
o bei sance
ob ser vance
oc cur rence
of fen sive
op po nent
op pres sive
op pres sor
Pa ci" fic
pa ter nal
pa the" tic
pel lu cid
per sua sive
pre ce dent
pre cep tive
pre cur sor
pri me val
prog nos tic
pro mul gate
pro vi so
pur su ance
pur vey or

Qua dra" tic
qua dru ple
quan da ry
qui es cent
Re cord er
re cum bent
re dun dant
re fine ment
re fresh ment
re gard less
re hear sal
re lin quish
re luc tance
re main der
re mon strate
ren coun ter
re pug nant
re sem blance
re sent ment
re splen dent
Sar cas tic
scho las tic
se ques ter
so nor ous
spec ta tor
sple ne" tic
stu pen dous
sub scrib er
sub ver sive
suc cess ful
sy nop sis
Tes ta tor
trans pa rent
tre men dous
tri bu nal
tri umph ant.

Accented on the Last.

Ab sen tee
ac qui esce
ad ver ti se

am bus cade
ap per tain
ap pre hend

as cer tain
Bri" ga dier
ber ga mot

Can
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ca"
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Can non ade	Ga" zet teer	o ver seer
ca' val cade	gre" na dier	o ver ween
ca" va lier	Im por tune	o ver whelm
cir cum vest	in ter cede	Pa" li sade
com plai sant	in ter fere	per se vere
com pre hend	in ter leave	pre ex ist
con de scend	in ter pose	Qua ran tine
con tra dict	in ter rupt	Re ad mit
coun ter act	in ter sperse	re cog nize
De" bo nair	in ter vene	ren dez vous
dis ap prove	in va lid	re" par tee
dis com pose	Ma ga zine	re" pre hend
dis em bark	mas que rade	re" pri mand
dis en gage	mis ap ply	Se" re nade
dis pos sess	mis in form	Su per add
dis re pute	Op por tune	su per scribe
do" mi neer	o ver cast	su per sede
Engin eer	o ver come	su per vise
en ter tain	o ver flow	Trans ma rine
es ca lade	o ver look	Vo lun teer

Examples of Words of THREE Syllables pronounced as TWO, and accented on the FIRST Syllable.

Observe that *cion, sion, tion*, sound like *shun*, either in the middle or at the end of Words; and *ce, ci, sei, si*, and *ti*, like *sh*. Therefore, *cial, tial*, sound like *shal*; *cian, tian*, like *shen*; *cient, tient*, like *shent*; *cious, scious, tious*, like *shus*; and *science, tience*, like *shence*, all in one syllable.

Ac ti on	Gra ci ous	op ti on
an ci ent	Junc ti on	Pac ti on
auc ti on	Lo ti on	par ti al
Cap ti ous	lus ci ous	pa ti ence
cau ti on	Man si on	pa ti ent
cau ti ous	mar ti al	por ti on
con sci ence	men ti on	pre" ci ous
con sci ous	mer si on	Quo ti ent
Dic ti on	Na ti on	Sanc ti on
Fac ti on	no ti on	sec ti on
fac ti ous	nup ti al	spe" ci al
frac ti on	O ce an	spe" ci ous

suc ti on
Ten si on
ter ti an

trac ti on
Unc ti on
Vic ti on

ver si on
vi" sion.

TABLE X.

Words of Four Syllables, accented on the First.

Ab so lute ly	e" mis sa ry	ne cro man cy
ac ces sa ry	e" pi cur ism	nu ga to ry
ac cu ra cy	e" pi lep sy	Ob du ra cy
a" cri mo ny	e" quit a ble	ob sti na cy
ad mi ral ty	ex e cra ble	o" per a tive
ad ver sa ry	ex o ra ble	o" ra to ry
a" la bas ter	ex pli ca ble	Pa" la ta ble
al le go ry	ex qui site ly	par li a ment
a" ni ma ted	Fi" gu ra tive	par si mo ny
a" po plex y	fla" tu len cy	pa" tri mo ny
ap pli ca ble	fo li a ted	pe" ne tra ble
ar bi tra ry	for mi da ble	per se cu tor
au di to ry	Ha" bi ta ble	pi" ti a ble
Ce" li ba cy	he" te ro dox	plea sur a ble
ce" re mo ny	hos pi ta ble	prac ti ca ble
cha" ri ta ble	Ig no mi ny	pre" da to ry
com mon al ty	i" mi ta ble	pre" fer a ble
com pa ra ble	in tri ca cy	pro" fit a ble
com pe ten cy	in ven to ry	pro fli ga cy
con tro ver sy	Ju di ca ture	pro" se cu tor
con tu ma cy	La pi da ry	pro mon to ry
co" rol la ry	le" gen da ry	pur ga to ry
cor ri gi ble	li" ne a ment	Rea son a ble
cre dit a ble	li" té ra ture	re" pu ta ble
cus tom a ry	lu mi na ry	re" vo ca ble
De" li ca cy	Ma" gis tra cy	Sa" lu ta ry
des pi ca ble	ma" tri mo ny	sanc ti mo ny
de" sul to ry	mi" nis try	sanc tu a ry
di" la to ry	mi ser a ble	san gui na ry
dis put a ble	mo men ta ry	sea son a ble
dor mi to ry	mo" nas te ry	se con da ry
dro me da ry	Na" tu ral ist	se" cre ta ry
dy" sen te ry	na" vi ga ble	se" den ta ry
Ef fi ca cy	na" vi ga tor	se" mi cir cle
e" li gi ble	ne" ces sa ry	se" mi na ry

ser vice a ble
so" li ta ry
sta" tu a ry
sub lu na ry
spi" ri tu al
Tem po ra ry

te" nant a ble
to" ler a ble
tri" bu ta ry
Va lu a ble
va ri a ble
va ri e gate

ve" ge ta ble
ve" ge ta tive
ve" ne ra ble
ven ti la tor
vo lun ta ry
vul ner a ble

Accented on the Second.

Ab bre vi ate
ab ste mi ous
ab sur di ty
ac ce" le rate
ac ces si ble
ac ti" vi ty
ad mi" nis ter
ad mis si ble
a do ra ble
ad ver si ty
ad vi sa ble
af firm a tive
a gi" li ty
a gree a ble
a la" cri ty
al le gi ance
al le vi ate
al ter na tive
am bas sa dor
a na" ly sis
an ni hi late
an ta go nist
an ti" ci pate
an ti" qui ty
a po" lo gy
a pos tro phe
ar ti" cu late
as pe" ri ty
as sas sin ate
as si" mu late
as so ci ate
as tro" no my
au ri" cu lar

au ste" ri ty
Ba ro me ter
be a" ti tude
be ne" vo lent
be nig ni ty
bo ta" ni cal
Ca la" mi ty
ca li" di ty
ca pa" ci tate
ca pi" tu late
ce le" bri ty
cen so ri ous
cer ti fi cate
co a" gu late
co he ren cy
co in ci dent
col la" te ral
com bus ti ble
com mu ni ty
com pa" ti ble
con oi li ate
con den si ty
con fe" de rate
con for mi ty
con ge ni al
con si" der ate
con so li date
con ta mi nate
con ti" gu ous
cor po re al
cor ro" bo rate
cre du li ty
cri te ri on

De" ca" pi tate
de clar" a tive
de eli" vi ty
de du ci ble
de fi na ble
de fi" ni tive
de for mi ty
de lec ta ble
de li" be rate
de li" ne ate
de li" ri ous
de no" mi nate
de plo ra ble
de po" pu late
de pra" vi ty
de ter mi nate
dex te" ri ty
di a" go nal
di a" me ter
di rec to ry
dis loy al ty
dis pa" ri ty
dis pen sa ry
dis qua li fy
dis qui e tude
dis se" mi nate
dis si" mi lar
di ver si fy
di vi ni ty
di vi" si ble
dox o" lo gy
duc ti" li ty
du pli ei ty

E co" no my	ex tre" mi ty	im mu ta ble
ef fec tu al	ex u be rant	im pal pa ble
ef fe mi nate	Fa ci" li tate	im pas sa ble
e la" bo rate	fa ci" li ty	im pe" ni tent
e lec to rate	fan tas ti cal	im pe" ra tive
el lip ti cal	fa ta" li ty	im per ti nent
e lu ci date	fe li" ci ty	im per vi ous
e man ci pate	fer ti" li ty	im pe" tu ous
e mer gen cy	fes ti" vi ty	in pla" ca ble
e mo lu ment	fi de" li ty	im po" ver ish
em pha" ti cal	for ma" li ty	im preg na ble
en co mi um	for tu i tous	im pro" ba ble
en or mi ty	fra ter ni ty	im pro" bi ty
en thu si asm	fra gi" li ty	im pu ni ty
en thu si ast	fru ga" li ty	im pu ta ble
e nu me rate	Gar ru" li ty	in ac cu rate
e pis co pal	ge o" me try	in ad ver tent
e qui" va lent	gram ma ri an	in cle" men cy
e qui" vo cal	gra tu i ty	in cre" di ble
e ra di cate	Ha bi" li ment	in cre" du lous
er ro ne ous	ha bi" tu ate	in do" ci ble
e ter nal ly	har mo ni ous	in ef fa ble
e van ge list	he re" ti cal	in e" le gant
e va" po rate	hi la" ri ty	in fal li ble
e ven tu al	his to ri an	in fe ri or
ex ag ge rate	his to" ri cal	in fir ma ry
ex as pe rate	hos ti" li ty	in fir mi ty
ex cru ci ate	hy dro" pi cal	in ge ni ous
ex e" cu tor	hy po" cri sy	in ge" nu ous
ex em pli fy	hy po" the sis	in gra ti ate
ex hi" li rate	I den" ti cal	in gra ti tude
ex o" ne rate	i do" la try	in gre di ent
ex or bi tant	il li" be ral	in he" rit ance
ex or di um	il li" ter ate	in i" qui tous
ex pa ti ate	il lu mi nate	in i" qui ty
ex pe di ent	il lus tri ous	in ju ri ous
ex pe ri ence	im ma" cu late	in or di nate
ex tem po re	im men si ty	in qui e tude
ex te" nu ate	in mo" de rate	in qui" si tive
ex ter mi nate	im mo" des ty	in sa ti ate
ex tra ne ous	im mu ni ty	in sen si ble

in te" gri ty	ob li" vi on	quo ti" di an
in tel li gent	ob scu ri ty	Ra pa" ci ty
in ter ro gate	ob se qui ous	ra pi" di ty
in ti" mi date	om ni" po tent	re cep ta cle
in tract a ble	om ni" vor ous	re ci" pro cal
in tu i tive	op pro bri ous	re cri" mi nate
in va" li date	o ri" gi nal	re frac to ry
in ves ti gate	or tho" gra phy	re ga" li ty
in ve" te rate	Pa ro" chi al	re ge" ne rate
in vi" si ble	par ti" ci pate	re luc tan cy
in vi go rate	pe cu li ar	re mark a ble
i" ras ci ble	pe nin su la	re mu ne rate
i ro" ni cal	pe nu ri ous	re pub li can
ir ra" di ate	per am bu late	res pon si ble
ir re" ve rent	per cep ti ble	res to ra tive
La bo ri ous	per en ni al	re sus ci tate
le ga li ty	per form a ble	re ta" li ate
le gi" ti mate	pe ri" phe ry	re ver ber ate
lon ge" vi ty	phi lo" lo gy	rhe to" ri cal
lu bri" ci ty	phi lo" so phy	ri di cu lous
Ma chi" ne ry	plu ra" li ty	rus ti" ci ty
ma le" vo lent	po li" ti cal	Sa ga" ci ty
ma lig ni ty	pos te ri or	sa lu bri ous
me cha" ni cal	pos te" ri ty	sa ti" ri cal
me mo ri al	pre ca ri ous	scur ri" li ty
me ri" di an	pre ci" pi tate	se cu ri ty
me tho" di cal	pre des ti nate	sep ten ni al
me tro" po lis	pre oc cu py	sig ni" fi cant
mi ra" cu lous	pre pa" ra tive	si mi" li tude
mo no" po lize	pre pos ter ous	sim pli ci ty
mo no" to ny	pre ro" ga tive	sin ce" ri ty
mu ni" ci pal	pre ser va tive	so lem ni ty
mu ni" fi cent	pre va" ri cate	so li" ci tous
mys te ri ous	pro fun di ty	so li" ci tude
my tho" lo gy	pro ge" ni tor	so li" lo quy
Na ti" vi ty	pro lix i ty	so phis ti cal
ne ces si ty	pro pen si ty	sub or di nate
neu tra" li ty	pro pri e tor	sub ser vi ent
non en ti ty	pros pe" ri ty	sub stan ti ate
nu me" ri cal	pro ver bi al	suc ces sive ly
Ob li" ter ate	Qua ter ni on	sul phu re ous

su per flu ous	the o" lo gy	vi va" ci ty
su po ri or	tran quil li ty	vo ci" fe rous
su per la tive	trans pa ren cy	vo lu mi nous
su pre ma cy	tri an gu lar	vo lun tu ous
sus cep ti ble	tri en ni al	U bi" qui ty
sym bo" li cal	ty ran ni cal	u na" bi mous
sy no" ni mous	Vain glo ri ous	un te" na ble
Tan to" lo gy	ver na" cu lar	ur ba" ni ty
te me" ri ty	ver ti" gi nous	un for tu nate
ter ra que ous	vi cis si tude	un feign ed ly
ter res tri al	vic to ri ous	un wil ling ness

Accented on the Second, but pronounced as Three.

Ad mis si on	De fi" ci ent	im pa tient
af fec ti on	de fluc ti on	in fec ti ous
af flic ti on	de jec ti on	in nox i ous
am bi ti ous	de li" ci ous	Lo qua ci ous
as per si on	de ten ti on	Ma gi" ci an
au da ci ous	de vo ti on	ma li ci ous
aus pi ci ous	dif fu si on	mi gra ti on
Ca pri ci ous	di ges ti on	Ob no xi ous
ces sa ti on	dis cus si on	of fi" ci ous
co er ci on	dis mis si on	o pi" ni on
col lec ti on	dis tinc ti on	out rage ous
col lu si on	Ef fi" ci ent	Pre cau ti on
com mis si on	e jec ti on	pro fi" ci ent
com pa" ni on	e mis si on	pro pi" ti ous
com ple ti on	es sen ti al	Re li" gi ous
com pul si on	ex emp ti on	Sen ten ti ous
con ces si on	ex pan si on	suf fi" ci ent
con fes si on	Fal la ci ous	Ten a ci ous
con tri" ti on	fa mi" li ar	Ver mi li on
con ver si on	fic ti" ti ous	vi va ci ous
con vul si on	Im par ti al	vo ra ci ous

Words of Four Syllables, accented on the First.

Ac ci den tal	Be a ti" fic	cir cum ja cent
a" do les cence	be" ne fac tor	cli" mac" te ric
an te ce dent	Co ad ju tor	De cli na tor
a" po plec tic	co a les cence	de sper a do
ap pre hen sive	co e ter nal	de tri men tal
arch an ge" lic	co ex is tent	dis af fect ed

dis in he" rit	in ter ja cent	Or na men tal
dis res pect ful	in ter lo per	o ver bur den
E van es cent	in ter reg num	Per se ve rance
Eu ro pe an	Le"gis la tive	pre" de ces sor
Ho ri zon tal	le"gis la tor	pro" cu ra tor
hy me ne al	le"gis la ture	Re"gu la tor
In co he rent	Ma"le fac tor	Sa"cer do tal
in con sis tent	ma"ni fes to	sci en ti"fic
in ex haust ed	ma"the" ma tic spe" cu la tor	
in stru men tal	mis de mea nor su per car go	

TABLE XI.

Words of Five Syllables, accented on the Second.

A bo" min able	im pe ne tra ble
a po" the ca ry	im pra" ti ca ble
au tho ri ta tive	in ac cu ra cy
aux i" li a ry	in ap pli ca ble
Ca lum ni a tor	in cen di a ry
com men da to ry	in com pa ra ble
com men su ra ble	in cor ri gi ble
con so" la to ry	in dis pu ta ble
con tem po ra ry	in ex o ra ble
De bi" li ta ted	in u me ra ble
de cla" ma to ry	in se pa ra ble
de cla" ra to ry	in suf fer a ble
de fa" ma to ry	in su pe ra ble
de ge" ne ra cy	in tem pe ra ture
de ro" ga to ry	in to le ra ble
dis ho" nor a ble	in ve" te ra cy
dis in te rest ed	in vo" lun ta ry
Ef fe" mi na cy	in vul ne ra ble
e lec tu a ry	ir re" pa ra ble
e ma" ci a ted	ir re" vo ca ble
e pis co pa cy	i ti ne ra cy
e pis to la ry	in ex pli ca ble
ex pla" na to ry	in ex tri ca ble
He re" di ta ry	in fa tu a ted
he re" ti cal ly	in flam ma to ry
her me" ti cal ly	in ha" bi ta ble
I ma" gi na ble	in hos pi ta ble
ma" gi na ry	in im" it a ble

Jus ti" ci a ry
 Ob ser" va to ry
 o ri" gi nal ly
 Par ti cu lar ize
 pe cu ni a ry
 pre li" mi na ry
 pre pa" ra to ry
 Re me di a ble
 re po" si to ry
 re ci pro cal ly
 re co" ver a ble
 Sub si" di a ry
 sig ni" fi can cy
 Ver mi" cu la ted
 vo ca" bu la ry
 vo lup tu a ry
 Un ac cept a ble

un al ter a ble
 un an swer able
 un au tho ri zed
 un cha" ri ta ble
 un ci" vi li zed
 un cul ti vat ed
 un dis ci plin ed
 un fa thom a ble
 un fa vor a ble
 un go" vern a ble
 un pa" ral lel ed
 un par don a ble
 un pro" fit a ble
 un qua" li fi ed
 un ser vice a ble
 un ut ter a ble
 un war rant a ble

Accented on the Third.

A ca de" mi cal
 a" cri mo ni ous
 ad van ta ge ous
 af fa bi li" ty
 a" li men ta ry
 al le" go ri cal
 al pha be" ti cal
 am phi the a tre
 a na the ma tize
 an ni ver sa ry
 ar chi pe" la go
 ar gu men ta tive
 a ris to" cra cy
 a rith me" ti cal
 as si du i ty
 as tro no" mi cal
 Car ti la" gi nous
 ca" te go" ri cal
 cho ro gra" phi cal
 chris ti a" ni ty
 chro no lo" gi cal
 cir cum am bi ent

com pli men ta ry
 con san gui" ni ty
 con ti gu i ty
 con ti nu i ty
 con tra dic to ry
 con tra ri e ty
 con tro ver ti ble
 con tu me li ous
 cor nu co pi a
 cre" di bi" li ty
 cri" mi na" li ty
 cu ri o" si ty
 Di a bo" li cal
 dis in ge" nu ous
 dis o be di ent
 du o de" ci mo
 Ex cen tri" ci ty
 e co no" mi cal
 e las ti" ci ty
 e" le men ta ry
 em ble ma" ti cal
 e pi de" mi cal

e qua bi" li ty	in cor po' re al
e qua ni" mi ty	in cor rup ti ble
e qui la" te ral	in cre du li ty
e qui li" bri um	in de fea si ble
e" ty mo" lo gy	in de ter mi nate
ex com mu ni cate	in dis cri" mi nate
Flex i bi" li ty	in dis pen sa ble
Ge ne a" lo gy	ni di vi" du al
ge" ne ra" li ty	in di vi" si ble
ge" ne ro" si ty	in ef fec tu al
Hos pi ta" li ty	in e qua" li ty
hy per bo" li cal	in ex haust i ble
hy per cri" ti cal	in ex pres si ble
hy" po cri" ti cal	in fe li" ci ty
hy" po the ti cal	in fer ti" li ty
Ig no mi" ni ous	in fi de" li ty
il le ga" li ty	in ge nu i ty
il le gi" ti mate	in hu ma" ni ty
im be ci" li ty	in sig ni" fi cant
im ma tu ri ty	in sin ce" ri ty
im me mo ri al	in sta bi" li ty
im mo bi" li ty	in stan ta ne ous
im mo ra" li ty	in sup por ta ble
im mor ta" li ty	in sur mount a ble
im per cep ti ble	in tel lec tu al
im por tu ni ty	in ter me di ate
im pro pri e ty	in tre pi" di ty
in ac ces si ble	in u ti" li ty
in ad ver ten cy	in va li" di ty
in ar ti" cu late	ir re fra" gi ble
in ca pa" ci ty	ir re sist i ble
in ci vi" li ty	ir re proach a ble
in com mo di ous	ir re triev a ble
in com pa" ti ble	Li" ber a" li ty
in con ceiv a ble	lon gi tu di nal
in con gru i ty	Ma gis te ri al
in con si" de rate	mag na ni" mi ty
in con so la ble	ma" nu fac tur er
in con test a ble	ma" tri mo ni al
in con ve ni ence	me di o" cri ty

me" ri to ri ous
 me ta mōr phō sis
 me" ta phō ri cal
 me" ta phy" si cal
 me tro po" li tan
 mi" nis te ri al
 mis cel la ne ous
 mo" no syl la ble
 mu ci la" gi nous
 mul ti fa ri ous
 mu ta bi" li ty
 my tho lo" gi cal
 Non con for mi ty
 no to ri e ty
 O do ri" fe rous
 op por tu ni ty
 o ra to" ri cal
 or tho gra" phi cal
 Pa" ne gy ri ca
 pa" ra dox i cal
 pa" ral le" lo gram
 par si mō ni ou
 pa" tri mo ni al
 pe ri o" di cal
 per pen di cu lar
 phi lo so" phi cal
 phra se o" lo gy
 phy si og no my
 plau si bi" li ty
 po" ly syl la ble
 pos si bi" li ty
 pre ter na" tu ral
 pri mo ge ni al
 pri mo ge" ni ture
 prin ci pa" li ty
 pro" ba bi" li ty
 pro" ble ma" ti cal
 pro" di ga" li ty
 pu e ri" li ty
 pu sil la" ni mous
 py ra mi" di cal
 Qua dri la te ral
 quin qua ge si ma
 Re ca pi tu late
 rec ti li" ne al
 re" gu la" ri ty
 re" pre hen si ble
 re" pre sen ta tive
 ri" si bi li ty
 Sa lu ti" fe rous
 sa" tis fac to ry
 se ni o" ri ty
 sen si bi" li ty
 sin gu la" ri ty
 su per pon de rate
 su per e" mi nent
 su per ex cel lent
 su per flu i ty
 sup pe da ne ous
 sys te ma" ti cal
 Ta ci tur ni ty
 tes ti mo ni al
 the o lo" gical
 the o re" tical
 tri" go no me" try
 ty po gra" phi cal
 Vo" lu bi" li ty
 Un ac count a ble
 un ac cus tom ed
 u na ni mi" ty
 un at tain a ble
 un a void a ble
 un control a ble
 un de ni a ble
 un en light en ed
 un e qui" vocal
 u ni for mi ty
 un in ha bit ed

Accented on the Third, but pronounced as Four.

Ad ven ti" ti ous	e" ner va ti on
am mu ni" ti on	e qui noc ti al
ap pre hen sion	ex cla ma ti on
ap pro ba ti on	Fa" bri ca ti on
a" va ri" ci ous	fas ci na ti on
aug men ta ti on	fer men ta ti on
Be ne dic ti on	fla gel la ti on
Cal ci na ti on	fluc tu a ti on
cir cum spec tion	In au" pi" ci ous
cir cum stan ti al	in suf fi ci ent
cir cum ven ti on	Li" que fac ti on
com pre hen sion	ma" chi na ti on
con de scen si on	Pal li a ti on
con fi den ti al	pe" tri fac ti on
con fir ma ti on	pro vi den ti al
con fis ca ti on	Re" tri bu ti on
con fla gra ti on	re tro spec ti on
con sci en cious	Sa" cri le gi ous
con se quen ti al	se que tra ti on
con sum ma tion	sti" mu la ti on
con tem pla ti on	sti" pu la ti on
De" cla ma ti on	su per ci" li ous
de" pri va ti on	su per fi" ci al
de" pre ca ti on	su per scrip ti on
dis pen sa ti on	sup pli ca ti on
dis prop erti on	sup po si" ti on
Em bro ca ti on	Trans mu ta ti on

TABLE XII.

Words of Six Syllables, accented on the Third.

Ex tra or di na ry	in ter ro" ga to ry
Il le gi" ti ma cy	ir re co" ve ra ble
in com men su ra ble	Re" com men da to ry
in do fa ti ga ble	Va le tu di na ry
in sig ni fi can cy	Un in ha bi" ta ble
in stan ta ne ous ly	un tel li gi ble

Accented on the Fourth.

An te di lu vi an	in fal li li" li ty
Com pa" ti bi" li ty	in fe ri o" ri ty
Dis ci" pli na ri an	in flex i bi" li ty
di vi" si bi" li ty	in hos pi ta li ty
Ec cle si as ti cal	Me di ter ra ne an
e" ty mo lo" gi cal	Pa ci" fi ca to ry
Fa mi li a ri ty	par li a men ta ry
He" te ro ge" ne ous	par ti" cu la" ri ty
hi er o gly" phi cal	pu sil la ni mi ty
Il li be ra" li ty	Re spec ta bi" li ty
un mu ta bi" li ty	Spi" ri tu a li ty
un pla ca bi" li ty	su per in ten den cy
im pro ba bi" li ty	sus cep ti bi" li ty
in cre di bi" li ty	Tri go no me tri cal

TABLE XIII.

Words of Seven Syllables, accented on the Fifth.

An ti tri ni ta ri ans	in dis so lu bi li ty
Im ma te ri a li ty	in di vi si bi li ty
im mea su ra bi li ty	in sa ti a bi li ty
im pa ri syl la bi cal	La ti tu di na ri an
im pe ne tra bi li ty	Ple ni po ten ti a ry
in com pa ti bi li ty	Va le tu di na ri an

TABLE XIV.

Words spelt alike, but which, in different parts of speech, change their pronunciation: being accented on the first syllable, when Nouns; and the last, when Verbs.

NOUNS.

VERBS.

*Accented on the First.**Accented on the Last.*

Absent, not present	To Absent, to keep away
An Abstract, an abridge-	To Abstract, to shorten
ment	To Collect, to gather to-
A Collect, a short prayer	gether
A Compound, a mixture	To Compound, to mingle
A Contest, a quarrel	To Contest, to dispute
A Contract, a deed	To Contract, to bargain

NOUNS.

VERBS.

<i>Accented on the First.</i>	<i>Accented on the Last.</i>
Converse, conversation	To Converse, to discourse
A Convert, a reformed person	To Convert, to change
A Convict, a criminal	To Convict, to prove guilty
A Convoy, a guard	To Convoy, to protect
A Desert, a wilderness	To Desert, to forsake
An Extract, a quotation	To Extract, to select
A Ferment, a tumult	To Ferment, to work like beer
Frequent, a repetition	To Frequent, to resort to
Import, tendency	To Import, to bring from abroad
An Insult, an affront	To Insult, to illuse
An Object, anything presented to our senses	To Object, to oppose
A Present, a gift	To Present, to give
Produce, the thing produced	To Produce, to bring forth
A Project, a scheme or design	To Project, to contrive
A Rebel, a traitor	To Rebel, to revolt
A Record, a public register	To Record, to enroll
Refuse, waste	To Refuse, to deny
A Subject, he who owes obedience	To Subject, to subdue
A Torment, a great pain	To Torment, to torture

TABLE XV.

Words of Similar Sound, but different in Spelling and Sense.

Abel, a man's name	Account, esteem
Able, sufficient	Acts, deeds, exploits
Accept, receive	Axe, an instrument
Except, leave out	Affect, to move or imitate
Accidence, in grammar	Effect, purpose
Accidents, chances	Ail, to be ill
Accompt, reckoning	Ale, malt-liquor

Ere, before	Base, mean
Heir, to an estate	Bass, in music
Alder, a tree	Be, to exist
Elder, a senior	Bee, an insect
All, every one	Beach, the sea-shore
Awl, a sharp-tool	Beech, a tree
Altar, for a sacrifice	Bean, a plant
Alter, to change	Been, of the verb to be
Ant, an insect	Beat, to strike
Aunt, an uncle's wife	Beet, a plant
Arrant, notorious	Beer, malt liquor
Errand, a message	Bier, a frame for the dead
Errant, wandering	Bel, an idol
Ascent, steepness	Bell, to ring
Assent, consent	Belle, a fine lady
Assistance, help	Berry, a small fruit
Assistants, helpers	Bury, to inter
Attendance, waiting	Bile, gall
Attendants, waiters	Boil, to move by heat
Auger, to bore with	Blew, did blow
Augur, a soothsayer	Blue, a colour
Bacon, swine's flesh	Boar, a male swine
Baken, by an oven	Bore, to make a hole
Beacon, a mark	Board, a plank
Beckon, with the hand	Bored, did bore
Bail, a surety	Bole, a corn measure, &c.
Bale, a large parcel	Bowl, a large basin
Bait, a lure	Bolt, for a door
Bate, to lessen	Boult, to sift
Ball, a round substance	Bomb, a mortar shot
Bawl, to cry out	Boom, of a ship
Baron, a lord	Bough, a branch
Barren, unfruitful	Bow, to bend
Barbara, a woman's name	Boarder, at a table
Barbary, a country	Border, the margin
Barberry, a tree	Boy, a young lad
Bare, naked	Buoy, an anchor mark
Bear, a savage animal	Buy, to purchase
Baize, a coarse cloth	By, near
Bays, in architecture	Brace, a couple

Braze, to solder	Century, 100 years
Breaches, broken places	Sentry, a guard
Brèchès, a garment	Cession, resigning
Bread, food made of corn	Session, act of sitting
Bred, brought up	Chased, did chase
Brewing, of ale	Chaste, continent
Bruin, a bear's name	Choir, a set of singers
Brews, he breweth	Quire, 24 sheets of paper
Bruise, a hurt	Choler, wrath
Bruit, a report	Collar, for the neck
Brute, a beast	Chord, in music
But, a particle	Cord, a small rope
Butt, a large cask	Cinque, five
Borough, a town	Sink, to sink down
Burrow, cover for rabbits	Cite, to summon
Cain, a man's name	Sight, seeing
Cane, to walk with	Site, situation
Calais, in France	Cistern, a trough
Chalice, a cup	Citron, a sort of fruit
Call, to name	Clause, a section
Caul, of a wig, &c.	Claws, talons
Cannon, a great gun	Cleaver, for chopping
Canon, a rule or law	Clever, ingenious
Calendar, an almanack	Climb, to get up
Calender, to smooth	Clime, climate
Catch, to lay hold of	Clothes, apparel
Ketch, a small ship	Coarse, not fine
Ceiling, of a room	Course, to race
Sealing, setting a seal	Coat, a garment
Cell, a small close	Quote, to cite or allege
Sell, to dispose of	Coin, money
Cellar, a vault	Kine, cows
Seller, who sells	Quoit, to play with
Censer, for incense	Kite, a bird of prey
Censor, a critic	Comet, a blazing star
Censure, judgment	Commit, to act
Cent, a hundred	Coming, approaching
Sent, did send	Cummin, a plant
Scent, a smell	Common, public
Centuary, an herb	Commune, to converse

Concert, of music	Device, a stratagem
Consort, a wife	Devise, to invent
Condemn, to sentence	Dew, a thin cold vapour
Contemn, to despise	Due, owing
Confidence, reliance	Dire, dreadful
Confidants, trusty friends	Dyer, one who dyes cloth
Council, an assembly	Doe, female deer
Counsel, advice	Dough, leaven or paste
Courant, a quick dance	Does, perform
Current, passable	Door, of a house
Cousin, a relation	Dollar, a Spanish coin
Cozen, to cheat	Dolour, grief
Creak, to make a noise	Done, acted
Creek, of a sea	Dun, a colour
Crick, a pain in the neck	Draft, a bill
Cruise, to sail about	Draught, a drink
Crew, ships' companies	Dragon, a serpent
Cygnets, a young swan	Dragoon, a soldier
Signet, a seal	Ear, of the head
Cymbal, an instrument	Ere, before
Symbol, a mark	Easter, the feast of our
Cypress, a tree	Saviour's resurrection
Cyprus, an island	Esther, a woman's name
Dane, of Denmark	Emerge, to rise out of
Dean, next to the bishop	Immerse, to plunge
Deign, to vouchsafe	Eminent, noted
Dear, costly	Imminent, impending
Deer, a forest animal	Enter, to go in
Debtor, that oweth	Inter, to bury
Deter, to frighten from	Envoy, an ambassador
Decease, death	Envy, ill will
Disease, distemper	Err, mistake
Defer, to delay	Her, she
Differ, to disagree	Yew, a tree
Deference, respect	You, yourself
Difference, disagreement	Your, your own
Dependence, relying on	Ure, custom use
Dependents, hangers on	Ewer, a water jug
Descent, going down	Exercise, employment
Dissent, to disagree	Exercise, to conjure

Extant, in being	Gaul, a Frenchman
Extent, dimensions	Gait, manner of walking
Eye, to see with	Gate, an entrance
I, myself	Gesture, action
Fain, willingly	Jester, a joker
Feign, to dissemble	Gilt, gilded
Faint, languid	Guilt, sin
Feint, a pretence	Glutinous, sticking
Fair, beautiful	Gluttonous, greedy
Fare, diet, hire	Grease, soft fat
Favour, kindness	Greece, a country
Fever, distemper	Grate, a fire place
Feat, exploit	Great, large
Feet, of the body	Grater, a coarse file
File, of steel	Greater, larger
Foil, to overcome	Greaves, leg armour
Fillip, with the finger	Grieves, he laments
Philip, a man's name	Groan, hard sigh
Fir, a tree	Grown, increased
Fur, soft hair	Groat, four pence
Flea, an insect	Grot, a cave
Flee, to run from danger	Guess, a think
Flew, did fly	Guest, a visitor
Fleu, of a chimney	Hail, frozen water
Flower, of the field	Hale, hearty
Flour, for bread	Hair, of the head
Forth, onward, forward	Hare, an animal
Fourth, of number	Hall, a great room
Foul, nasty, unclean	Haul, to pull
Fowl, a bird	Hallow, to consecrate
Frances, a woman's name	Hollow, empty
Francois, a man's name	Harass, to fatigue
Freeze, to congeal	Arras, hangings
Freize, a coarse cloth	Harsh, severe
Furs, the plural of fur	Hash, minced meat
Furze, a prickly bush	Hart, deer
Gallon, four quarts	Heart, the seat of life
Galloon, a ribbon	Haven, a harbour
Gale, a strong wind	Heaven, God's throne
Gall, bile	Heal, to cure

Heel, of a shoe	Knap, on cloth
Hear, bearken	Nap, short sleep
Here, in this place	Nape, of the neck
Heard, did hear	Knave, a rogue
Herd, of cattle	Nave, of a wheel
Hew, to cut	Knead, to work dough
Hugh, a man's name	Need, did want
Hue, colour	Knew, did know
Hie, to hasten	New, not born or used
High, lofty	Knight, a title of honour
Higher, more lofty	Night, darkness
Hire, wages	Knot, a knob
Him, that man	Not, denying
Hymn, a pious song	Lade, to load
Hole, a cavity	Laid, to place
Whole, not broken	Latin, a language
Home, dwelling	Latten, brass
Whom, who	Lattice, a net-work win-
Hoop, for a tub	dow
Whoop, to halloo	Lettice, a woman's name
Hour, of the day	Lettuce, a salad
Our, belonging to us	Leak, to run out of
Idle, lazy	Leek, a kind of onion
Idol, an image	Lease, a tenure
Aisle, of a church	Leash, three a thong
Isle, an island	Lead, metal
Imposter, a cheat	Led, conducted
Imposture, deceit	Leaper, a jumper
In, within	Leper, one leprous
Inn, a public house	Least, smallest
Incite, to stir up	Lest, for fear that
Insight, knowledge	Legislator, law-giver
Indite, to compose	Legislature, parliament
Indict, to in, each	Lessen, to make less
Ingenious, inventive	Lesson, in reading
Ingenuous, candid, free	Less, smaller
Innocence, harmless	Lessor, grantor of a lease
Innocents, babes	Liar, a false story-teller
Intense, excessive	Lier, one who rests
Intents, purposes	Lyre, a harp

Limb, leg or arm	Message, house
Limn, to paint	Metal, gold, silver, &c.
Limber, pliant	Mettle, sprightliness
Limner, painter	Mews, for horses
Line, length	Muse, to think
Loin, a joint of meat	Might, power
Lo! behold	Mite, an insect
Low, mean, humble	Moan, lamentation
Loath, unwilling	Mown, cut down
Loathe, to nauseate	Moat, a ditch
Loose, slack	Mote, an atom
Lose, not to win	Moor, a fen or marsh
Made, finished	More, in quantity
Maid, a woman seryant	Morning, before noon
Main, chief	Mourning, lamenting
Mane, of a horse	Muscle, a shell fish
Mail, armour	Muzzle, to tie the mouth
Male, he or him	Muslin, fine linen
Manner, custom	Muzzling, to gag
Manor, lordship	Naught, bad
Mare, a female horse	Nought, nothing
Mayor, of a town	Nay, an adverb
Marsh, watery ground	Neigh, as a horse
Mash, to mince	Neither, of the two
Marshal, head general	Nether, lower
Martial, warlike	Oar, to row with
Marten, a bird	Ore, uncast metal
Martin, a man's name	Hoar, grey with age
Mary, a woman's name	Of, belonging to
Marry, to wed	Off, distant or from
Merry, gay of heart	Oh! on exclamation
Mean, of small value	Owe, indebted
Mien, behaviour	Pail, for water
Meat, flesh	Pale, wan or white
Mete, to measure	Pain, torment
Medal, a coin	Pane, of glass
Meddle, to interfere	Pair, two
Medlar, a fruit	Pare, to cut or chip
Meddler, a busy body	Palate, to taste or relish
Message, errand	Palette, used by painters

Pall, funeral cloth	Purslain, an herb
Paul, a man's name	Pour, to stream
Parcel, a small bundie	Power, to command
Partial, blessed	Practice, exercise
Patience, mildness	Practise, to study
Patients, sick people	Praise, commendation
Pause, to stop	Prays, entreateth
Paws, of a beast	Pray, to beseech
Peace, quietness	Prey, a booty
Peas, pulse	Precedent, an example
Peal, in ringing	President, a governor
Peel, to strip off	Principal, a chief
Peer, a nobleman	Principle, first cause
Pear, a well-known fruit	Profit, gain
Pier, of a bridge	Prophet, a foreteller
Penitence, repentance	Quarry, a stone mine
Penitents, repentants	Query, a question
Peter, a man's name	Quaver, a note in music
Petre, saltpetre	Quiver, for arrows
Pick, to choose	Quean, a harlot
Pique, a grudge	Queen, a king's wife
Pillow, a bag of feathers	Race, running
Pillar, a round column	Raze, demolish
Pint, half a quart	Radish, a root
Point, the sharp end	Reddish, inclining to red
Pistol, a small gun	Rain, water
Pistole, a Spanish coin	Reign, to rule
Place, to set in order	Rein, a bridle
Plaice, a kind of fish	Raise, to lift up
Plait, a fold	Rays, beams of light
Plate, silver	Raisin, a dried grape
Pleas, law suits	Reason, argument
Please, to satisfy	Rare, uncommon
Poesy, poetry	Rear, to erect
Posy, motto on a ring	Read, to peruse
Pole, a long stick	Reed, a small pipe
Poll, a head, a vote	Rede, counsel
Poor, needy	Regimen, diet
Fore, to look closely	Regiment, of soldiers
Porcelain, china ware	Relic, remainder

Relict, a widow	See, to behold
Rest, ease	Seal, an impression
Wrest, to force	Zeal, ardent affection
Rome, a city	Seam, a joining
Room, chamber	Seem, to pretend
Rhyme, verse	Seas, the waters
Rime, frost	Sees, doth see
Rice, a kind of grain	Seize, to lay hold of
Rise, advancement	Sew, with a needle
Rigger, one who rigs	Sue, to intreat
Rigour, severity	Shear, to clip
Ring, circle	Sheer, to go off
Wring, to twist	Shew, to make appear
Right, just, true	Shoe, for the foot
Rite, a ceremony	Shoar, a prop
Wright, a man's name	Shore, the sea coast
Write, to tell by letters	Sine, a line
Rhode, an island	Sign, a token
Road, a highway	Sloe, a wild plum
Roe, deer	Slough, a miry place
Row, ranged in a line	Slow, not speedy
Rote, from memory	Sole, bottom of the foot
Wrote, did write	Soul, the spirit of man
Ruff, a neckcloth	Some, part
Rough, uneven	Sum, the whole
Rung, did wring	Stair, a step
Wrung, twisted	Stare, to look earnestly
Sail, of a ship	Steal, to pilfer
Sale, selling	Steel, hardened iron
Sage, wise	Straight, direct
Sedge, a narrow flag	Strait, narrow
Scent, to smell	Succour, help
Sent, ordered away	Sucker, a young twig
Sense, understanding	Tacks, small nails
Since, afterwards	Tax, a tribute
Say, speak	Tares, among wheat
Sey, a sort of cloth	Tears, from the eyes
Scene, part of a play	Team, a set of horses
Seen, beheld	Teem, to abound
Sea, ocean	Tenor, intent

Tenure, to hold land	Wane, to decrease
Than, in comparison	Wait, tarry
Then, that time	Weight, for scales
The, an article	Ware, merchandise
Thee, thou	Wear, the thing worn
Their, belonging to them	Were, to have been
There, that place	Where, at what place
Throne, chair of state	Way, road
Thrown, hurled	Weigh, to balance
To, unto	Wax, tenacious matter
Toe, part of the foot	Vex, to tease
Too, also	Wey, forty bushels
Two, a couple	Whey, of milk
Tour, a journey	Week, seven days
Tower, a lofty building	Weak, faint
Treaties, conventions	Whither, to what place
Treatise, a discourse	Wither, to decay
Vale, a valley	While, space of time
Veal, calves' flesh	Wile, a trick
Main, meanly proud	Vile, despicable
Vein, a blood-vessel	Would, was willing
Valley, a dale	Wood, small timber
Value, worth	Won, did win
Wain, cart or waggon	One, in number

OF POINTS AND STOPS.

A comma (which is marked thus,) is the shortest of all stops, and serves to divide short sentences, till you come to the full sense. As thus: *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*—Rom. viii., 38, 39.

A Semicolon (;) serves also to part sentences, and is often used when the sentences are contrary. Thus: *A soft answer turneth away wrath; but grievous words stir up anger.*—Prov. xv, 1. Or thus: *I desired you to get your lesson by heart; but instead of that you have been at play*

A Colon (:) parts several sentences, every one of which has a full meaning of its own, though, at the same time, it leaves us in expectation of something that is to follow. For example: *He is a wise and prudent boy who minds his book: learning and good education are better than riches.*

A Period (.) is a full stop, and shews the perfect end and conclusion of a sentence. As thus: *Obey your parents. Fear God. Honour the King.*

Observe.—You are to stop at a comma till you can tell *one*; at a semicolon, till you can tell *two*; at a colon, till you can tell *three*; at a period, till you can tell *four*.

A note of Interrogation (?) is always set at the end of a question that is asked. For example: *Who made you? How old are you? What is the matter?*

A note of Admiration (!) is placed after such words or expressions as signify any thing strange or wonderful. Thus: *Oh! Alas! Surprising!* Or thus: *O the depth, both of the wisdom and knowledge!*—Rom. xi., 33.

A Parenthesis () is used to include words in a sentence, which may be left out without injury to the sense. As, *We all (including my brother) went to London.*

The Hyphen (-) is used to separate syllables, and the parts of compound words. As, *Watch-ing, Well-taught.*

The Apostrophe (') denotes that a letter or more is omitted. As, *Lov'd, thro'*; for *loved, through, &c.* It is also used to mark the possessive case. As, *The King's Navy*, meaning, *The King his Navy.*

Quotation, or a single or double comma turned.

(or") is put at the beginning of speeches, or such lines as are extracted out of authors.

PART II.

READING LESSONS.

CHAPTER I.

Of the end for which man was created.

Of all things necessary for man to know, the end for which he came into the world deserves his first attention, because, being a rational creature, he ought to act for a final end, in the enjoyment whereof he may find his eternal happiness. Now he cannot act for this end without a knowledge of it, which, exciting a desire, makes him search for employ the means of obtaining it. A man who knows not his last end is like a beast, because he regards only things present: things material and sensible, after the manner of brutes, and in this he is much more miserable than they, since they find in these exterior objects the felicity they are capable of: but he, instead of finding repose, meets with nothing but disgust, and the source of endless misfortunes.

From a want of considering their last end, originates all the disorders discernible in the lives of men, because forgetting that noble and divine end for which their Creator designed them, they are wholly taken up with pleasures of this mortal life, living upon Earth as if made for the Earth. It would move one to compassion to see a child born of royal blood, and destined by his birth, one day, to wear a crown, yet bred up amongst peasants, and ignorant of his extraction, applying himself only to till the earth, bounding all his pretensions within the scanty limits of earning a miserable livelihood with the sweat of his brow, with-

out having the least thought of the high rank for which he was born, but it is much more to be deplored to see men, who are the children of Heaven, designed by the Almighty to reign there eternally, live in an entire forgetfulness of that end for which they were created, and, setting all their affections upon earthly things, wretchedly deprive themselves of that immense happiness which the bounty of their Creator prepared for them in Heaven.

For this reason, Theotime, resolving to exhort you to embrace virtue, for our youth, I propose to you first what you are made for and what end you were created, that knowing this your end, you may ardently aspire to it, and by early endeavours render yourself worthy of it. Recollect yourself then, and reflect upon three things; what you are, who made you, and for what end.

1. You are a man, that is, a creature endowed with understanding and reason, composed of a body, the structure whereof is admirable, and of a reasonable soul, made in the image of God: in a word you are the most perfect of all visible creatures.

2. You were not made by yourself, for that is impossible; you received from another the being you now enjoy. And from whom have you received it, but from Him who created Heaven and Earth, and who is the Author of all things? It is He who formed your body in your mother's womb, and brought your soul out of nothing by his power. You are the work of a God, and besides the father you have upon Earth, you have another in Heaven, to whom you owe all that you possess.

3. But why did God make you? Be attentive, Theotime: for what end, think you, did God place you in this world? Was it to enjoy the sensual pleasures and satisfactions of this life? To heap up riches? to acquire glory and reputation amongst men? Nothing less! You have a soul too noble to be destined for such wretched and perishable



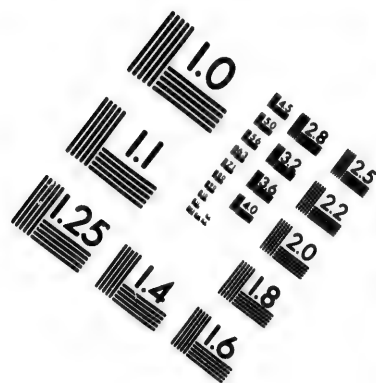
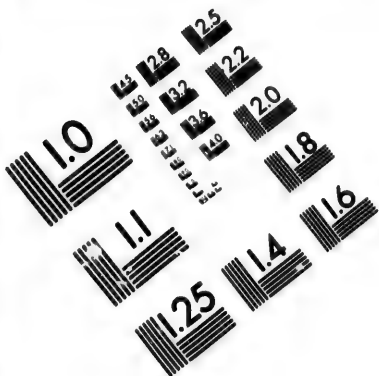
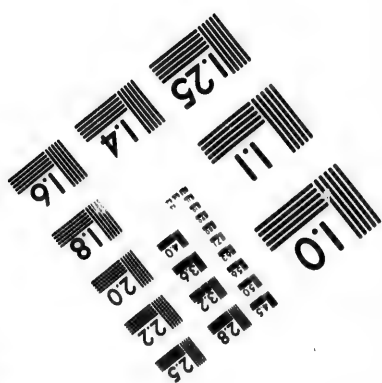
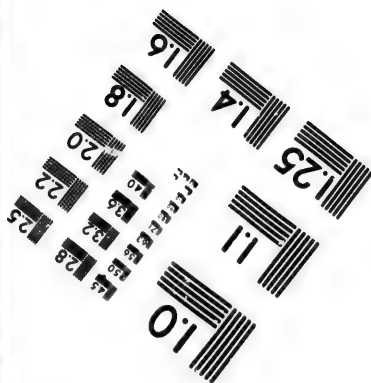
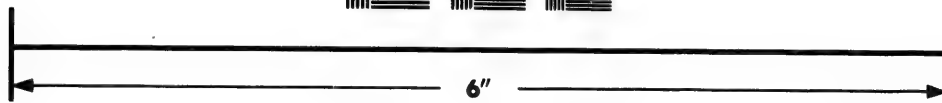
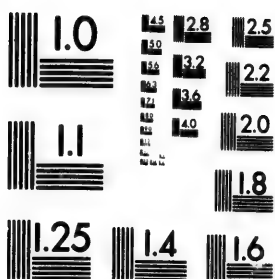


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things: pleasures are changed into pain, riches perish, and glory vanishes. Is it to continue a long time upon earth, to find there your happiness, and to look for nothing after this life? If so, there is no difference betwixt you and irrational beings.

Does not this so noble a soul which God has bestowed on you, endowed with understanding, will, and memory, capable of knowing all things, clearly manifest that you were created for a higher and more honourable end? Does not this figure of the body you bear, the stature erect, the head on high, and eyes raised towards Heaven, teach you that you are not made for the Earth? Beasts are made for the Earth; there they find their happiness, and for that reason they look upon the earth: but you, dear Theotime, you are created for Heaven. This is not the place of your abode, as it is that of your origin: your soul came down from Heaven, and it ought to return thither.

But what will you find in Heaven, that can render you happy? Will it be the sight of the firmament, with all those beautiful stars? Of the Sun, that admirable instrument, the work of the Most High, and of all that is wonderful and great in Heaven? No. All these are not able to effect your felicity: God has esteemed them too mean for you; he made them for your service, not to be the object and cause of your happiness. In a word, consider all that is in the universe, those vast and wonderful things which God has created: all which are not able to complete your happiness.

God hath not made you for any of these things. For what then? For nothing less than the possession and enjoyment of himself in heaven. He has not judged the fairest of his creatures worthy of you: He has given Himself to be the object of your happiness. For this reason he gave you a soul, formed to his image, capable of possessing him, and which by reason of this capacity, is never content nor satisfied with the possession and delight

of this life, as every one finds by experience. You were then not made for creatures, dear Theotime, but for the Creator. Your last end is not the enjoyment of creatures, but of God himself. You were created to be happy by the possession of a God in Heaven, and to reign with him in a felicity incomprehensible to human understanding. The eye hath not seen, nor the ear heard, neither hath it entered into the hearth of man what things God hath prepared for them that love him. And, this for how long? For all eternity; that is, for a time which shall never end, but continue as long as God himself. This is the most noble end for which you were designed, this is the inheritance which your celestial Father has prepared for you; this is that end for which he has created you. All this visible world was but destined for your present use, to help you in promoting the glory of God.

CHAPTER II.

What it is to be a Christian.

By the grace of God, Theotime, you are a Christian: but do you understand what this is, and what you are by this quality? Take notice of it then, and learn to know the great favour God bestowed upon you in the day of your baptism. By the baptism which you have received, you are washed from original sin, by the application of the merits of the blood of Jesus-Christ, delivered from the universal curse of mankind, incurred by sin, and freed from the power of the Devil. You have been made the child of God, the disciple of Jesus-Christ your Saviour. You have acquired God for your father; Jesus-Christ, for your master, your instructor, your example, and for the rule of your life; the Holy Church, for your mother and guardian; the angels, for your protectors; the saints, for your intercessors.

You have been made the temple of God, who

dwells in you by grace; the heir to this eternal kingdom, from the title and hope of which you were fallen for ever; and you are brought back into the secure way that leads to it, being made a member of Jesus Christ and his Church, out of which all those who obstinately remain cannot be saved, and wherein you are now illuminated with the light of the faith of Jesus Christ, instructed by his doctrine, nourished by his precious body and blood, assisted by his grace, and furnished with all the necessary means for your salvation.

O God! how noble and how honourable is the state of a Christian! What acknowledgment, dear Theotime, ought you to render to Almighty God, who has heaped upon you such immense favours! God was no ways bound to do thus much for you. Without this favour which God has shewn you, you could never have been saved; for there is no salvation without faith. Where then should you have been, if God had not shewn you this mercy? He has not done this favour to thousands of men who live in other countries, in the darkness of ignorance and sin, nor to many other persons, who although they may be baptized as you, yet live in error, separated from the true faith of the Catholic Church, which is the pillar and ground of truth.

Why were you not of that unhappy number? Why has God made you to be born in a Christian country rather than others, and in the bosom of the Catholic Church, where you are instructed in the divine mysteries, and things necessary for salvation? How have you merited this favour? what happiness is it for you, dear Theotime, to have experienced so great a bounty of our God!

We are happy, O Israel, because the things that are pleasing to God are made known to us. O how fortunate are we by the grace of God, which has called us to the knowledge of his divine mysteries and adorable will! He has not shewn his goodness to all the world; and why has he done it to us ra-

ther than others? O dear Theotime, how is it possible that we should not fix our affection upon a God who has loved us so much?

Learn here from a Christian king, the esteem you ought to have for your vocation. St. Lewis, king of France, had such a value for the favour of God showed to him in making him a Christian, that he not only preferred it before his kingdom, as in effect it is infinitely greater, but having been baptized in the castle of Poissy, he would bear that name and be called Lewis of Poissy, and thus signed his letters and despatches, esteeming his title more glorious than that of King of France. And St. Augustin, speaking of the Emperor Theodosius, says, that he accounted himself more happy in being a member of the church than Emperor of the world. These great men, Theotime, knew how to value the grace of Christianity according to its real worth.

CHAPTER III.

That God requires and particularly accepts the services of Young People

The times of youth being the beginning of life, you must know, dear Theotime, the strict obligations you are under of consecrating yourself to God when young. The first is, that God earnestly desires to be served by you in that age, since it is certain that in all things, God claims particularly the first and the beginnings. For this reason, in the old law, he commanded the first fruits of all things to be offered to him. Of fruits he required the first gathered to be presented; of beasts, the first brought forth to be sacrificed; and of men, the eldest sons to be dedicated to his service in the temple, though he permitted them to be afterwards redeemed, shewing by this institution, that notwithstanding all things being equally his, yet he had a special claim for the first, as those which, above all things, were due to him, and which he

required as an acknowledgment. Hence the time of youth being the beginning and first part of our life, God demands it particularly, and will have it offered to him, in order to be faithfully employed in his service.

Secondly, the time of youth is most pleasing to God : because, generally speaking, according to the natural order of things, it is the most innocent part of life, least corrupted by sin : for then the knowledge of evil is not so extensive, neither is there so much ability or opportunity to commit it ; the judgment is not perverted by the false maxims of the world, nor the inclinations corrupted by the infection of the wicked, as in a more advanced age. Moreover, our baptismal grace, which we have then only lately received, renders that age more agreeable to God, at least in those who do not forfeit it by a sinful life.

But, take notice, Theotime, I said that youth is less corrupted, generally speaking and according to the natural order of things, yet it is but too true, that oftentimes much wickedness is found in it ; though contrary to the order of nature which has endowed that age with a simplicity of mind and innocence of manners ; hence they are so much the more guilty, who, by their malice and depravity, corrupt the good dispositions which nature has bestowed upon it, learning wickedness and running after it, in an age when nature herself teaches nothing but simplicity and innocence.

Thirdly, because youth is the time of affording the most opportunities of shewing that you love God sincerely ; for it is the time of the first temptations, wherein you begin to be solicited to renounce his love and service.

You are hurried on by your own passions, which are then the strongest, invited by those of your age, who often solicit you to wickedness, either by their example, or by their discourse, and prompted by the enemy of your salvation, who

uses all his endeavours to withdraw you from the service of God, and make sure of you betimes.

So that this age may properly be called the age of combat and trial; wherein you show your love to God with a constant and real affection, if you courageously resist these assaults.

These reasons, Theotime, convince us that God has a special affection for the homage of youth, which being employed in flying from sin and serving God, is a sacrifice the most agreeable that can be offered to Him. And as a learned author says, excellently well, those who in the time of youth overcome themselves by courageously resisting all temptations to sin, and who consecrate themselves entirely to the service of God, make one continual sacrifice of their youth to God, which offering cannot but be most agreeable to Him, as long as it remains undefiled by sin. O Theotime, retain well this truth in your mind, and never forget it.

CHAPTER IV.

Remarkable Instances of the Aversion God bears to Wicked Young People

God has an aversion to all sinners, as he himself has said: "I abhor the wicked," especially those who have ungratefully abused his love and benevolence. Not only reason but experience evinces it by the effects which God frequently shews of that aversion He has to vicious young people. I shall produce two very remarkable instances out of the sacred Scriptures, that no one may doubt of them and that from these one may judge of others.

That first example is of the two children of the high priest Heli, called Ophni and Phinees. These two young men were employed by their father in the ministry of the temple and sacrifices, wherein they behaved themselves very ill, committing great irreverences in the temple, and crying injustices towards the faithful who came to offer their sacrifices to God, requiring from them by an insatiable

avarice, more than was their just due ; insomuch that the sacred Scripture says, they were the children of Belial, (so it calls those whom it would signify to be wicked and abandoned ; for Belial signifies, without restraint or fear,) having lost the fear of God and the remembrance of their duty : moreover it adds, that their sin was very enormous in the sight of God.

Their iniquity provoked God so much that He sent Samuel to tell their father, who had been too negligent in correcting his children, that he would punish him with such rigour, as should serve for an example to all posterity ; that he would exclude his family from the highpriesthood, which he would give to another ; that his offspring would die in the flower of their youth, and few should arrive at perfect age ; and that his two sons, Ophni and Phinees, should both die in one day ; and all their race should bear forever the marks of their iniquity, which should never be expiated by victims and sacrifices.

All this happened as was foretold. A little while after, Ophni and Phinees were killed, being defeated by the Philistines. On the same day, the father, hearing the news of their death, fell down backward, broke his skull, and died upon the spot. Many other misfortunes happened that day ; among the rest, the ark of God was taken by the enemy, and the rest of the prophecy was fulfilled to a tittle. How many misfortunes in one family through the wickedness of two sons !

The second is Absolom, the third son of David. He was proud, dissembling, revengeful, and highly ambitious, conceited of himself and his own beauty, which according to the Scriptures, was extraordinary. This first wicked action which the Scripture relates of him, but which must have needs been preceded by many others, is the murder of his brother Amnon. By this action he lost his father's favour, and was banished from him for

the space of five years, after which he was recalled and admitted to his favour again.

He was scarce returned to his father's court, when he contrived a grand rebellion against him; and having by his address gained the affection of the people, he retired to a small town, and was proclaimed King. After this he takes up arms against his father, forces him to fly from Jerusalem, and pursues him with a strong army, which he had raised to deprive him of his crown. What will the Divine Justice do here? Will it connive at such a degenerate child?

Hear, Theotime, what the sacred Scripture relates: David, seeing himself brought to such straits by his son, was obliged to make head and oppose him. He sets in order the few forces he had with him, sends them to fight, and gives him battle. Absalom's men, though far more numerous, are defeated. In this discomfiture, (O the divine judgments!) it happens that Absalom, endeavouring to save himself by flight, was carried under a great oak, and as he wore his locks very long, his hair, by a strange accident, and a particular permission of God, was so strongly entangled in the branches of the tree that the mule he rode on could not carry him away, but continuing its course left him hanging by his hair, without being able to disengage himself.

David's soldiers seeing him in this condition, ran him through with a lance, and killed him on the spot; although David, by an astonishing tenderness, when sending them to the battle, had expressly forbidden any violence to be offered his person. O Divine justice! thou plainly shewest that thou dost not connive at the iniquities of wicked children; although thou deferest for a time the chastisement they deserve, to give them leisure to repent. Thou afterwards punishest most severely their obstinacy in sin, and the affront they offer

to the goodness, with which thou expectest their repentance.

CHAPTER V.

That Salvation generally depends on the time of youth

I wish, Theotime, that you, and all those of your age, would thoroughly understand and never forget this truth, that salvation almost entirely depends on the life you lead during your youth. This is unknown to the greater part of men, but the ignorance of which is the ruin and damnation of many. I wish all youth rightly understood that immense eternity of happiness or misery, which awaits them after this life, depends upon this first part of our time which all the world slight, and which the most part employ in wickedness. To convince you of this truth, I shall produce nothing less than the sentiment of the sacred Scriptures, that is of the Holy Ghost, whose words are so express that it is impossible to doubt of it. For why doth it in so many places exhort young people to think of their salvation betimes, and to apply themselves to virtue in their youth, except it were to show of how great importance that time is for their salvation?

Why does it say in Ecclesiasticus, «Remember thy Creator in the days of thy youth, before the time of affliction comes?» From whence comes it that it assures us in the Book of Proverbs, «Instruct a young man according to his way, and when he is old he will not depart from it?» that is the manner of life of which he has begun. Wherefore does it say by the prophet Jeremy, that «it is good for a man when he has borne the yoke from his youth?» that it is has applied himself to virtue, and to bear the pleasing yoke of God's commandments.

Why, in Ecclesiasticus are youth so earnestly exhorted to virtue, by those excellent words, able to soften the most insensible hearts: «My son, from thy youth up receive instruction, and, even

to thy grey hairs, thou shalt find that is with care and labour, and wait for her good fruits. For in working about her thou shalt labor a little, and shalt quickly eat of her fruits. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her. But with them to whom she is known, she continueth even to the sight of God."—vi., 12. All the rest of the chapter is but a continued exhortation to young people to be virtuous. Wherefore in the twenty-fifth chapter, does it say: "The things that thou hast not gathered in thy youth, how shalt thou find them in the old age."

Lastly, among the books of sacred Scriptures, why was there one expressly made for the instruction of youth, which is that of Proverbs? Does not all this manifestly discover that the Holy Ghost would give men to understand, that the time of youth is a greater consequence than the greatest part imagine; and that all happiness or misery of man, whether in this life or in the next depends generally on that time being well or ill employed; this observation being generally true, that those secure their salvation who in their youth are bred up in the fear of God, and of observance of his commandments; and that those who have not been educated in the fear of God, or cast it from them, to follow sin with greater liberty, are unhappily lost. All this truth is grounded on these two principles; the first is, that those who have followed virtue in their youth, easily persevere through the remainder of their life; the second, that, on the contrary, those who give themselves over to sin at that time, with difficulty amend, and frequently never.

CHAPTER VI.

Remarkable example of those who, having been virtuous in their youth, continued so all their life.

The first example which I shall produce is that

of Joseph, a model of virtue in his youth, and which I have slightly mentioned in the first part. At sixteen years of age he abhorred vice in such a manner that the wicked example of his brethren could never corrupt his innocence ; on the contrary not being able to endure their wickedness, he gave notice thereof to his father Jacob. The greatness of his virtue, for which he was singularly favored by God, and tenderly loved by his father, drew upon him the enmity of his brethren, who meeting him one day in the fields, conspired to murder him ; but having a horror of dipping their hands in his blood, they resolved to let him down into a pit, with a design of leaving him there to perish.

This poor child, not able to soften their cruelty by prayers and tears, was obliged to yield putting all his confidence in God, who never abandons those who love him. In this he was not deceived ; for his inhuman brethren, struck with horror at so barbarous a crime, changed their first resolution. They drew him up out of the pit and sold him to merchants then passing by, who carried him into Egypt, where he was sold to a lord of that country. Joseph being with his master, persevered in virtue and innocence of life which drew down the blessing of God upon the house of his master, who soon discovered his merit, and conceived a great affection for him.

Behold how Joseph spent the first part of his youth, that is, until about the age of twenty. See the consequence of it, and how he passed the rest of his life ; wherein I observe three remarkable occasions in which his virtue underwent the severest trial. The first was about that age when he sustained the most violent attack his chastity could undergo. The second was his being cast into prison, having to suffer the punishment, and be deemed guilty of a crime he abominated.

But Joseph continued immovable in his first

virtue: and as he had learned patience in his youth, by the persecution of his brethren, he bore this with wonderful constancy, comforting himself in the conviction of his innocence, of which God was both witness and protector. God, who had always been with him, left him not on this occasion; but, as the Sacred Scripture says, descended with him into the pit, that he might assist him with his grace and wonderfully deliver him, as he did presently after.

To these two trials succeeded the third, yet greater.—This was the elevated station to which he was raised; for having interpreted Pharaoh's dream, by the knowledge God gave him of things to come, this king not only delivered him out of prison, but made him the first man in his kingdom, over which he gave him a general charge with absolute power to dispose of all things according to his will, commanding his subjects to obey him as himself.

In this high station, which generally dazzles men's eyes, and soon destroys an ordinary share of virtue, Joseph remained firm in his primitive innocence, always like himself.

Forgetfulness of God, pride, covetousness, and revenge, the usual attendants of unlimited power, could never find admittance into his breast. Having an opportunity of revenging himself on his brethren, who came into Egypt to buy provisions during a severe famine, he not only omitted it, but received them with such tenderness and marks of affection, as to draw tears from those who read the Scripture account of it. He carried himself in this station with so much justice, that no complaint was ever made of his conduct; on the contrary, the Egyptians proclaimed him their deliverer, being freed from want during a seven year's famine, by his great prudence, for which he was called in those countries, *The Saviour of the World*.

He persevered thus in virtue and the fear of God, in the midst of grandeur from the age of thirty, when he was raised to that fortune, even to the age of a hundred and ten, wherein he died. O Theotime, reflect well upon this example, and learn from it what virtue acquired in youth is able to effect.

The next example I shall adduce is that of Toby, the father of young Toby, whose conduct, as well in youth as in a more advanced age, the Scripture declares to be worthy of our admiration. He was a young man of the tribe and city of Nephthali; and although he was the youngest of all his tribe, yet nothing childish or youthful appeared in his actions. And when all others went to sacrifice to the golden calf of Jeroboam, King of Israel, shunning their company, he went alone to Jerusalem, to the Temple of the Lord, and there adored the God of Israel, offering to him faithfully his first fruits and tithes. These and such like things did he observe, adds the Scripture, when but a boy, according to the law of God.

O the admirable life, Theotime, of a young man who acted nothing childish, that is, nothing contrary to virtue; who permitted not himself to be carried away by the torrent of ill-example, continuing steadfast in the service of God, when the rest, to a man, abandoned their Creator! A youth spent so virtuously could not but be followed by a holy life, as you shall see.

Toby being come to man's estate, was led captive by the Assyrians, with all his countrymen, to the city of Ninive. Being there, he departed not from the path of virtue which he had so happily entered in his youth. For first, as he had learned in his youth to resist the wicked examples of others, he permitted not himself to be corrupted in his captivity by the examples of his countrymen, who ate licentiously the meats of Gentiles, though prohibited by the law of God. Secondly, having

deserved a particular regard from the Assyrian king, by his virtuous conduct, he had leave to go to any part of the kingdom. He visited his fellow captives, admonished them concerning their salvation, and their perseverance in the service of God. Thirdly, the affliction of the captives increasing, he daily visited and comforted them, distributing what he was able to give them, fed the hungry, clothed the naked, and with an unparalleled charity, buried all the dead he found, notwithstanding the displeasure of the king, which he had incurred by that action, even to the danger of his life.

But what is yet more admirable is the patience with which he bore the melancholy affliction of blindness, which befell him by an unexpected accident in the fifty-sixth year of his age. One day, as he returned home, wearied with the burial of many dead, he chanced to fall asleep under a wall, from the top whereof the dung out of a swallow's nest fell upon his eyes, and took away his sight. This was doubtless a very great affliction, and a most severe trial; but he supported it with such an admirable patience, that the sacred Scripture compares it to that of Job, and, what is very remarkable, attributes it to the piety and fear of God in which he had lived during his youth. Behold what it says: Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him, but continued immovable in the fear of God, giving thanks to God all the days of his life."

O, how admirable is the effect of virtue, which has always increased with age! He was delivered from his affliction four years after, and living to the age of one hundred and ten, he died in peace, after he had made, as the Scripture observes, a

continual progress in the fear and service of God. Thus, Theotime, do they live, thus do they die, who have followed virtue in youth.

CHAPTER VII.

That those who had been addicted to vice in their youth amend with great difficulty, and often not at all.

O Theotime, that I had been capable of imprinting this important truth more lastingly in your heart than in brass or marble, and making you perfectly comprehend the great and dreadful difficulty of amendment after a youth spent in vice. A difficulty so great that it is almost impossible sufficiently to express it; and on the other side so general that we cannot consider it attentively, without being touched with a lively sorrow, seeing such numbers of christians, and principally of young people, who groan under the tyranny of a vicious habit, which being contracted in their youth, and increased with age, leads them to perdition; from which, if they chance to recover, it is with incredible pains and combats, and by a manifest miracle of divine grace. Learn, dear Theotime, to avoid this danger, and endeavour to conceive its greatness, either that you may entirely prevent it, or quickly withdraw yourself, if you are already engaged therein.

This great difficulty springs from three causes. The first is, the incredible power and force of a wicked habit, which being once rooted in the soul, cannot be plucked up without great pains. All habits have commonly this quality, that they continue a long time, and are with much difficulty removed. But amongst others, wicked habits are such as adhere more strongly, and are not so easily changed; because corrupt nature is more prone to evil than good. Hence the Scripture says, That the perverse are hard to be corrected, which makes the number of fools, that is, of sinners, infinite. But among the wicked habits, those con

tracted in youth are the strongest and with most difficulty overcome; for the passions which are the instruments of vice, unrestrained at that time by virtue, increase with age, and as they increase give vice daily new strength, and render it at last unconquerable.

For this reason the same Scripture, in order to express the force of a vicious habit contracted in youth, delivers a sentence which young people ought to have frequently in their mind: "His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust." That is, the vices and wicked habits of youth become so deeply rooted in the soul, that all the remainder of life is tainted with them, and death alone, as we daily see, can put a final period to them.

The cause is very evident; for vice, when once in possession of a soul, increases and strengthens the passions; the passions corrupt the judgment, so that it mistakes good for evil, and evil for good; the judgment, being once corrupted, perverts the will, which runs blindly into sin, and from thence proceeds all the evil: because, as St. Augustin says: "The will not governed turns to an eager desire of sin, and by our gratifying this desire, it is formed into a habit, and a habit not resisted becomes a necessity," that is, an extreme difficulty in avoiding sin. Hence, when a person is arrived at this pitch, there are no hopes of his amendment: because, as another author (St. Isidore) adds, "Necessity terminates in death by exposing him who lies under it to final impenitence."

The second cause of this great difficulty is the decrease of divine grace: for as God multiplies his favours to those who receive him with humility, and employ them for their salvation, so he diminishes them to those who abuse and condemn them. Now if he deals thus with mankind in general, much more with youth, on whom he bestows many favours, as long as they remain deserv-

ing of them, so he withdraws his kindness when they abuse them, as we may learn by the experience of those, who, having been favoured with particular obligations from God in their youth, presently become sensible of a great diminution of those favours, occasioned by the ill use they have made of the same.

God himself threatens this by his prophet when he speaks thus : In that day the fair virgins and the young men shall faint for thirst ; they that swear by the sin of Samaria, that is, who make profession of adoring the idols which the city of Samaria adores. The thirst, is not only a corporeal but a spiritual thirst, and the want of divine grace, of which it is spoken immediately before : I will send forth a famine into the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

The third cause of the great difficulty of correcting the habits contracted in youth, is the power of the devil, who gains ground in proportion as our sins increase, and the grace of God is diminished. This is the proper effect of sin, viz., after depriving a soul of the grace and protection of her Creator, to subject her to the dominion of the devil, and engage her more and more in that unhappy slavery, in proportion as she continues in vice. O Theotime, who can sufficiently express the deplorable state of a soul reduced to that servitude, under the tyranny of her mortal enemy, who employs all his engines and devices to destroy her without recovery, but suggesting all temptations that are likely to draw her into sin ; by furnishing her daily with new occasions for destruction ; by diverting her from those that might withdraw her from her unhappy state ; by hurrying her from sin to sin, from one vice to another, till the measure of his iniquities being filled up, she is at last abandoned to the Devil, by a visible effect of Divine wrath.

Thus does this cruel enemy treat those whom he has under his power, by a just permission of God, who thus rejects those who withdraw themselves from His service and friendship, and who, refusing to submit themselves to the sweetness of his law, and the abundance of his favours and blessings, most justly deserve to be abandoned to that cruel master, who breathes nothing but their destruction, and will never cease to prosecute them till he has plunged them into eternal damnation. How unhappy are all those who have fallen into this deplorable slavery; yet they are still more miserable, who, whilst therein, think not of seeking their deliverance.

CHAPTER VIII.

Examples of those who have never corrected the Vices of their Youth.

As in a shipwreck, where a ship is lost in a storm, there are many who perish, and very few who save themselves by swimming or otherwise, so in the shipwreck of virtue, which many suffer in their youth, the number of those who are eternally lost is very great, but of those who escape, very small. You will conceive the smallness of this number, when you shall know, Theotime, that in the history of the Old Testament there is found but one example, a thing almost incredible, in the person of Manasses, king of Judah. For this one, it produces a vast number of others who perished in the storm, and died in the vices of their youth: some, after a long life, others, being snatched away by death in the prime of their age. I shall here set you down some examples:

First: Of all the king of Israel who, to the number of nineteen, reigned over the ten tribes of Israel, when the division was made of that kingdom from that of the tribe of Judah, after the death of Solomon, there was scarce one but was extremely wicked from his youth, and con-

tinued so to his death. And although the Scripture does not make express mention of their youth, nevertheless it gives us sufficiently to understand that they were all wicked in that age, except Jehu, who was afterwards perverted like the rest.

Amongst the kings of Judah, who likewise reigned to the number of nineteen, after Solomon, there were six who were good, that is, Asa, Josaphat, Ozias, Jonathan, Ezechias, and Josias; all the others were wicked. Those who were good began from their youth, and continued such all their life; the greatest part of those who were vicious began their wickedness in their younger years, and never altered their conduct.

Thus it is said of king Ochosias that he began to reign about twenty-two years of age; that he was wicked and attached to the idolatry of the impious Achab, king of Israel, which was taught him by his mother, Athalia, sister of that wicked king. He reigned but a year, at the end whereof he died in his wickedness.

It is said of Achaz that he was twenty years of age when he began to reign: that he did not apply himself to good, and to the service of God, but followed the example of the idolatrous kings of Israel, and that he far surpassed them in impiety, wherein he died after he had continued in vice for the space of sixteen years.

Amon reigned at the age of twenty-two, and became a follower of the vices of his father Manasses, but not of his repentance, and died in his sins at the end of two years, murdered by his own servants.

Joachim began at the age of twenty-five, and reigned eleven years, during which time he was wicked like his ancestors, and died in his iniquities, without being lamented by any one, and also deprived of the honour of burial, according to the threat of the prophet Jeremy.

His son Joachim, having succeeded at the age

of eighteen, reigned but three months, at the end whereof he deserved, for his sins, to fall into the hands of Nabuchodonosor, and was sent into Babylon, where he died a long time after.

Sedecias, the last of the kings of Judah, being come to the crown at the age of twenty-one, was also wicked like his predecessors; and having continued in his iniquities for the space of eleven years, he drew upon himself and his people the most rigorous effect of that vengeance, with which God had long threatened the Jewish nation; for in the ninth year of his reign the city of Jerusalem was besieged by Nabuchodonosor, king of Babylon, and after two years' siege, it was taken, pillaged, and put to fire and sword, the temple of God ransacked and burnt, and whoever had escaped the fury of the sword or famine, were sent into captivity. Sedecias himself, flying with his children, was taken and brought before the proud king, who, after venting his fury and indignation, caused his children to be butchered before his face, and afterwards pulled out his eyes and sent him captive into Babylon, where he died in misery, in just punishment of his iniquities.

To these examples, which are very common in Sacred Scripture, of such as have never corrected their vices in their youth, and who have died in their sins, we find but one in the Old Testament who was sincerely converted after he had lived wickedly in his youth, viz., Manasses, and he in so extraordinary a manner, that this example shows clearer than noonday the dreadful difficulty of reforming the vicious inclinations of youthful years.

This prince having lost his father Ezechias, one of the most pious kings of Judah, at the age of twelve years, inherited his crown, but not his virtues: for, soon forgetting the holy example and wise documents he had received from him, he addicted himself to every kind of vice and impie-

ty. His iniquities daily increased until the fifteenth or, according to others, until the two-and-twentieth year of his reign, wherein God punished his crimes in an exemplary manner. He was taken by the Assyrians in the city of Jerusalem, sent captive into Babylon, loaded with irons and chains, and cast into a frightful prison, where he suffered every degree of misery and persecution. —Being reduced to this extremity, he began to open his eyes, and call upon God in his afflictions, whom he had forgotten in his prosperity. He acknowledged his iniquities, and sued for pardon with a truly contrite heart, and by the force of tears and prayers, obtained from God his deliverance; after which he did penance for his sins, and lived in holiness all the remainder of his life, even to the age of sixty-seven, when he died. See here, Theotime, a conversion after a wicked youth, but a conversion purchased at a dear rate.

CHAPTER IX.

*That the Devil uses all his endeavours to lead
Young People into Vice.*

To be convinced of the importance of dedicating yourself to God in your youth, you must remember that the Devil, that sworn enemy to man's salvation, fearing nothing more than to see you virtuous in your youth, employs all his endeavours to overcome you, and all those of your age, that he may ruin you, without hope of recovery.

This truth is manifest from all we have said before. That cursed fiend, who studies nothing but to rob God, as much as he can, of the honour due to him, and men of the happiness prepared for them, knows very well that to lead youth into vice is the mean of taking from God the first and greatest acknowledgment which men owe to him. In the second place, he knows how injurious to God a wicked life in youth is; and thirdly, the dreadful consequences of it, viz., a deep engage-

ment in sin, hardness of heart, and impenitence of mind. Moreover, he understands very well, that there is no other more certain way to fill the earth with iniquities and to damn mankind — This is the reason why he employs all his industry to corrupt the innocence of youth, the first sources of salvation, and all other blessings. He knows well that to poison the waters of a fountain, it is sufficient to cast venom into the spring, which communicates it easily to all the brooks; and that to conquer a realm, the best method is to secure the frontier places, which gave entrance into the heart of the country.

This cursed fiend understands well how to put in practice the mischief he taught Pharaoh, to whom he suggested the destruction of all the male infants of the Israelites; that he might exterminate the people of God.

He exercises daily both the malice and the cruelty of Nabuchodonosor, who, having taken king Sedecias, with his children, at the sacking of Jerusalem, caused the children's throats to be cut before the father's face, and satisfied himself by putting out the father's eyes, without taking away his life. Thus the cruel enemy employs all his malice to murder the children by sin, and strives to blind interiorly the parents, that, neither seeing nor caring for the loss of their children, they may not deliver them from such imminent danger.

The same king returning into his country, proud and elevated with his victories, carried, as the fairest part of his triumph, the young people of the city of Jerusalem prisoners before him, as is related by the prophet Jeremy. He left nothing in that desolate city more to be lamented, than the deplorable loss of the young people, which the same prophet bewails above all other calamities.

Thus, dear Theotime, this detestable fiend, who, as the Scripture says, is established king over all the proud, has no greater reason insolently to tri-

umph over the holy church, than by the multitude of young people, which he keeps in slavery by sin. And this pious mother counts no loss more deplorable than that of her dear children, which the enemy snatches from her in their youth, some by one vice, others by another, but most by the sins of impurity, which is the strongest chain by which he holds them in captivity; thus exercising the rage he has conceived against her from her first establishment, and continuing the war he has sworn to wage against all her children, according to the revelation made by St. John in the Apocalypse.

This war of the enemy of mankind against young people is a thing so manifest, that the same St. John, writing to the faithful, and congratulating every age for the blessings most peculiar to them, expresses a particular congratulation to young people, for the victory they have gained over the enemy, as being those who were most persecuted.

"I write to you, young men," says he, because you have overcome the wicked one. I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one."

Happy are all those young people to whom with truth we may say, that they have conquered the enemy of salvation. I represent unto you here the war he wages against those of your age, that we may congratulate you in that manner; and that by the persecution he raised against you, you may know first how necessary it is that you should be virtuous in your youth, since the Devil endeavours so powerfully to corrupt you. Secondly, with how much courage you ought to resist the attempts of that cruel enemy, who seeks your destruction with so much fury? How is it possible you should not stand in horror of that enemy, and dread, more than death, to let yourself be overco-

me by him, who seeks all ways to destroy you for ever!

CHAPTER X.

On the Knowledge of True Virtue.

The first mean of acquiring virtue is the knowledge of it, and the discerning of solid piety from that which is false and imaginary.

Many seem to love virtue, who are far from it, because they love not virtue, as it is in itself, but as they represent it to themselves, every one according to his own inclination. Some think themselves virtuous, when they are not of the number of the wicked.—Others place virtue in abstaining from certain vices, from which they have a kind of aversion, though, subject to others no less criminal in the sight of God. Others esteem themselves virtuous if they follow some religious practices, although on the other side they wholly neglect the interior regulation of their conscience, too often defiled with mortal sin. All these are so much the more to be lamented, as they imagine themselves to be in a good way, when they are absolutely out of it; and thinking to arrive by that course at the port of salvation, they find themselves at length in the direct road to perdition: verifying in that respect the saying of Solomon: "There is a way which seemeth just to man, but the end thereof leadeth to death."

Virtue, Theotime, does not depend on the opinion of men: it is the work of God. From Him, then, must we learn its rule, since He alone can direct in what manner He will be served.

Hearken, then, to what God says of it in the Sacred Scripture, and He will teach you how wisdom, that is, virtue, consists in fearing God, and flying absolutely from sin, and that He has thus instructed man in his creation: "Then," says Job, that is, in the beginning of the world, "God said to man: Behold the fear of the Lord, that is wis-

dom ; and to depart from evil, that is understanding."

He teacheth the same thing by the royal prophet, by whom He gives you the general rule of virtue : "Decline from evil and do good."

Wise Salomon informs you of the same truth. "Fear God," says he, "and keep his commandments : in that consists the perfection of man, for that he was born, that is his last end and real happiness."

In short, the Sacred Scripture acknowledges no other wisdom of piety than the fear of God, which it calls the beginning, the fullness, and the crown of wisdom. Now this fear is not that which is purely servile, that is, apprehends more the punishment that detests the sin ; but is a loving fear of the children of God, which makes them hate sin, because it displeases God, and love good, because it is agreeable to Him : like the fear and respect a good child bears his father, which makes him fearful to offend, and diligently seek all means of pleasing him.

So that, Theotime, according to the maxims of the divine school, true virtue consists in the fear of God, which produces a voluntary observance of his commandments, and causes a fear and detestation of offending God above all things, and seeks means to please Him, and retain His favour. This alone ought to be accounted virtue ; and that which is not directed by this certain and infallible rule, is to be deemed false piety.

CHAPTER XI.

Of Prayer and Instruction.

Of all the means of attaining virtue, prayer is the most important. It is not sufficient to desire it ; we must search for it with all diligence ; and that we may successfully seek it, we must go to the fountain-head, and beg it of Him, who is the author of it, and bestows on those who beg it as

they ought. If any of you want wisdom, let him ask of God, who giveth to all abundantly.

This is the means which wise Salomon employed, together with that ardent desire of wisdom, whereof we have just now spoken. For in the same place he says that after he had considered all the perfection of wisdom he conceived such ardent love for it, that he searched on all sides to find it; and that in consideration of the innocence of his tender age, which he had hitherto preserved untainted, God gave him to understand that wisdom to the effect of his grace, which he could not obtain without God's assistance; whereupon, addressing himself to the author of all wisdom, he requested it of him with all the strength of his heart, in the prayer we shall set down in this chapter.

Besides this excellent example, the Scripture also furnishes you with that of the wise author of Ecclesiasticus, who describes thus the means he made use of in his youth to acquire virtue: "When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple, and unto the very end I will seek after her. My foot walked in the right way. From my youth up I sought after her, I stretched forth my hands on high, and I bewailed my ignorance of her. I directed my soul to her, and in knowledge I found her."

This is the way these great men took to acquire wisdom in their early year. The Scripture proposes it to all young people as the method they ought to imitate for attaining it.

It behoves you, Theotime, who by the grace of God aspire to that wisdom, to imitate them, and follow the way they have shewn. Beg daily of God, with all the ardour of your affection, this wisdom, which removes ignorance, banishes sin, and leads by the path of virtue to real felicity; offering Him from the bottom of your heart that excellent prayer of Solomon:

"God of my father, and Lord of mercy, who hast made all things with thy word, give me wisdom that sitteth by thy throne, and cast me not off from among the children; for I am thy servant, and the son of thine handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws. Send her out of Thy Holy Heaven, and from the throne of Thy Majesty, that she may be with me, and labour with me, that I may know what is acceptable with Thee: for she knoweth and understandeth all things, and shall lead me soberly in thy works, and shall preserve me by her power. So shall my works be acceptable."

With this prayer, or some such like it, if you say it as you ought, you will obtain all that you ask for. But remember that it must have these three conditions to be efficacious; it must be humble, fervent, and persevering. Humble, acknowledging that you cannot obtain wisdom or virtue, but from God alone. Fervent, to beg it with a most earnest desire. Persevering, to beg it daily, as there is no way wherein the Divine grace is not necessary to preserve or increase it.

Besides the means of prayer, instruction is also necessary for obtaining virtue. Though none but God can give wisdom, yet ordinarily He does not bestow it but by the ministry of men, by whom He is pleased we should be instructed in the paths of virtue, inspiring by his grace our hearts with his holy truths, at the same time that men teach us by their words. For this reason He has established in his Church pastors and doctors, as the Apostle says, to teach men divine truths, and conduct them in the way of salvation.

Now if instruction be necessary for all men, it is particularly so for young persons, who by reason of their age, have little knowledge of the maxims of wisdom, and are incapable of discovering them without assistance.

It is not sufficient, dear Theotime, to beg daily wisdom and virtue from Almighty God: you must desire and seek after instruction and direction in the way to it from them who know it.

This desire of instruction is so necessary for obtaining virtue, that it is the beginning thereof, according to that of the wise man: "The beginning," says he, "of her [wisdom] is the most true desire of discipline."

And lastly, that you may be fully convinced, read attentively this excellent exhortation of Ecclesiasticus: "Son," says the wise man, "if thou wilt attend to me, thou shalt learn; and if thou wilt apply thy mind, thou shalt be wise. If thou wilt incline thine ear, thou shalt receive instruction; and if thou lovest to hear, thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God, and the sayings of praise may not escape thee."

Now there are many ways by which we may receive instruction in virtue, as preaching and books of piety. But that which is most necessary for you at your age, is the particular direction of a wise and virtuous person, who may teach you the true way of salvation. For this reason the wise man adds to the former words: "If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors."

CHAPTER XII.

Of Devotion to the Blessed Virgin.

One of the last means which I assign, but also one of the most effectual, for acquiring virtue in youth, is devotion to the Blessed Virgin. It is infallible to such as assiduously employ it, because it affords at the same time the most powerful intercession in the sight of God for obtaining his favour, and the most perfect model for our imitation.

Next to God, and the most adorable humanity of his son Jesus Christ, it is she whom we must chiefly honour and love, by reason of that most sublime and excellent dignity of Ma-

ther of God, which raises her above all creatures which God has ever created.

By her we may receive all the assistance which is necessary for us. She is most powerful with God, to obtain from him all that she shall ask of him. She is all goodness in regard of us, by applying to God for us. Being Mother of God, she cannot deny us her intercession when we have recourse to her. Our miseries move her, our necessities urge her; the prayers we offer her for our salvation, bring to us all that we desire; and St. Bernard is not afraid to say that never any person invoked that mother of mercy in his necessities, who has not been sensible of the effects of her assistance.

Although the Blessed Virgin extends her goodness to all men, yet we may say she has a particular regard for young people, whose frailty she knows to be greatest, and necessities the most urgent, especially for the preservation of chastity, which is most assaulted in that age, and of which she is a singular protectress. History is full of examples of saints, who have preserved this great virtue in their youth, by the assistance of this Queen of Virgins; and experience affords daily examples of those who have gained great victories, by the recourse they have had to her intercession, and who have happily advanced themselves in virtue, under the protection and by the grace she obtains of God for them.

Be therefore devout to the Blessed Virgin, dear Theotime; but let it not be the devotion of many, who think themselves so, in offering some prayer to her more by custom than devotion; and on the other side, exceedingly displease her by a life of moral sin, which they commit without remorse. What devotion is this, to desire to please the mother, and daily crucify the son, trampling his blood under their feet, and contemning his **grace** and favour? Is not this to be an enemy both to son and mother?

O dear Theotime, your devotion to the Blessed Virgin must not be like that: it must be more generous and holy. And, to speak plainly, if you will be a true child, and a sincere servant of the Blessed Virgin, you must be careful to perform four things:

1. Have a great apprehension of displeasing her by mortal sin, and of afflicting her motherly heart by dishonouring her Son, and destroying your soul; and if you chance to fall into that misfortune, have recourse readily to her, that she may be your intercessor in reconciling you to her Son, whom you have extremely provoked. She is the refuge of sinners as well as of the just, on condition they have recourse to her with a true desire of converting themselves, as St. Bernard says.

2. Love and imitate her virtues, principally her humility and chastity. These two virtues, among others, rendered her most pleasing to God. She loves them particularly in children, and is pleased to assist with her prayers those whom she finds particularly inclined to those virtues, according to the same Saint.

3. Have recourse to her in all your spiritual necessities. And, for that end, offer to her daily some particular prayers: say your beads, or the little office, some times in the week; perform something in her honour on every Saturday, whether prayer, abstinence or alms; honour particularly her feasts by confession and communion.

4. Be mindful to invoke her in temptations, and in the dangers you find in yourself of offending God. You cannot show your respect better than by applying yourself to her in these urgent necessities, and you can find no succour more ready and favourable than hers. It is the counsel of St. Bernard. 'If the winds of temptations be raised against you, if you run upon the rocks of adversity, lift up your eyes towards that star, invoke the Blessed Virgin. In dangers, in necessities, in doubtful affairs, think upon the Blessed Virgin, let her not depart from your mouth, nor from your heart; and that you may obtain the assistance of her intercession, be sure to follow her example.'

If you perform this, you will have a true devotion to the Blessed Virgin, you will be of the number of her real children, and she will be your mother, under whose protection you shall never perish. Remember well that excellent sentence of St. Anselm, who feared not to say, that 'as he must unavoidably perish who has no affection to the Blessed Virgin Mary, and who forsakes her, so it is impossible he should perish who has recourse to her, and whom she regards with an eye of mercy.'

I shall conclude with an excellent example which I shall produce for a proof of this truth. St. Bridget had a son who followed the profession of a soldier, and died in the wars. Hearing the news of his death, she was much concerned for the salvation of her son, dead in so dangerous a condition; and as she was often favoured by God with revelations, of which she has composed a book she was assured of the salvation of her son by two subsequent revelations. In the first place, the Blessed Virgin revealed to her that she had assisted her son with a particular protection at the hour of death, having strengthened him against temptation, and obtained all necessary grace for him to make a holy and a happy end. In the following, she declared the cause of that singular assistance she gave her son, and said it was the recompense of the great and sincere devotion he had testified to her during

his life; wherein he had loved her with a very ardent affection, and had endeavoured to please her in all things.

This, Theotime, is what real devotion to the Blessed Virgin did merit for this young man, and for many others. She will be as powerful in your behalf, if you have a devotion to her, if you love and honour the Blessed Virgin in the manner we have mentioned.

CHAPTER XIII.

Of devotion to our Angel Guardian, and to the Saint of one's name.

God loves us with such tenderness, that he gives to every one of us an angel for our guardian, employing by His incomparable goodness His most perfect creatures in our service, even these celestial spirits which are created incessantly to contemplate him and continually to serve him in Heaven. O Theotime, how great is the bounty of God, to depute no less than a prince of his court, for the conduct of a poor servant! and as St. Bernard says, excellently well, 'Not to be content to send his Son to us, to give us his Holy Spirit, to promise the enjoyment of Himself in Heaven; but to the end there should be nothing in Heaven unemployed for our salvation, He sends his angels to contribute thereto their service; He appoints them our guardians, He commands them to be our masters, and guides.

Entertain particular love and honour for him to whom God has intrusted you. He is always near to conduct and guard you: he inspires you with good thoughts; he assists you in important affairs; he fortifies you in temptations; he diverts many misfortunes which otherwise would befall you, whether temporal or spiritual. He continues these good offices in proportion as you have recourse to him.—What is it that you owe not to such a director and guardian?

St. Bernard says, that 'the being guarded by your good angel ought to inspire us with three things: respect, love, and confidence. Respect for his presence, love or devotion for the good will he has for us, and confidence for the care he has of our preservation.'

1. Show, then, Theotime, a great respect to your angel, and when you are tempted to any wicked action, call to mind his presence, and be ashamed to do that before him, which you would not dare to commit before a virtuous person. 2. Love him tenderly, and recommend yourself to him daily. Beseech him that he would direct your actions and protect you from the misfortunes of this life, and above all from sin, which is the greatest of all events. 3. Remember to have

recourse to him in all your necessities and principally on two occasions.

The first is, when you meditate or undertake any important affair, wherein you have need of counsel and assistance. Entreat your good angel to conduct you in that affair, so that you undertake it not except it be according to the will of God, for his service and your salvation, and to assist in bringing it to a happy issue. This mean is very efficacious to make your affairs succeed. It is impossible they should not prosper under so good a guide, who is most faithful, wise and powerful.

The second is, when you are assaulted with any temptation, and in danger of offending God, as often as any tribulation or violent temptation assails you, [says St. Bernard,] implore your guardian, your teacher, your assistant in tribulation. This remedy, Theotime, is very powerful in all temptations, especially in those against chastity, of which the angels are lovers and particular protectors, as being a virtue which makes men like to themselves and which makes them imitate upon earth their most pure and celestial life. From whence [says St. Ambrose] it is no wonder if angels defend chaste souls, who lead upon earth a life of angels.

Next to your good angel, honour particularly your patron.

The names of Saints are given us at baptism, that they may be our protectors and intercessors with God, and that by their prayers, and the examples of their virtues, we may acquit ourselves worthily of the obligations of a Christian life, whereof we make profession in baptism. Honour and love him whose name you bear. Recommend yourself daily to him. But to obtain his assistance, remember to imitate his virtues.

CHAPTER XIV.

Of Morning Prayer.

Morning and evening prayer, the good employment of time, the knowledge of one's self, reading good books, and pious conversation, are means so necessary to virtue, that respiration and nourishment are not more needful for the support of the corporal life, than these things are necessary for the preservation of piety which is the life of the soul.

I begin with morning prayer, which the wise man, amongst the means he assigns for obtaining wisdom, recommends earnestly to you. He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer and will make supplication for his sins.

I wish this excellent precept were deeply engraven in the minds of men, and principally of young persons, as one of

the most important for living virtuously. If you sincerely aspire to virtue, dear Theotime, you will punctually follow this instruction, which is one of the most necessary you can receive.

We owe to God all our actions, but chiefly the first in the morning: it is that which is most agreeable to him; it is by that we consecrate the rest to him; by it we draw down the Divine blessing upon all our works, and collect the Divine grace for the whole day; as the Israelites in the desert gathered in the morning the manna, which supported them all day.

What is remarkable in that manna, is, that those who failed to gather it in the morning, found it not presently after, because it was melted at the rising of the Sun; whereof the Scripture gives this excellent reason, viz., that God, who showered it down every morning, caused it to be dissolved with the first beams of the Sun, that it might be known to all that we must prevent the Sun to bless thee and to adore thee at the dawning of the light.

But remember, Theotime, to perform this action in the manner the wise man prescribes; for he would not have it a constrained, negligent, undevout prayer, but a prayer with the quite contrary qualities; he says: The wise man will give his heart (that is, will apply his will and affection) to resort early to the Lord that made him; that is to say, will give his first thoughts to God, to adore him as his Creator, and thank him for all his benefits, and he will pray in the sight of the Most High; that is, will consider the greatness of God, who is present, and to whom he speaks, and considering the infinite grandeur of the Divine Majesty, will attentively offer his prayers to him with humility and great modesty, and with a profound respect, begging of God pardon for his sins, and ardently sighing after his holy grace.

To put in execution these instructions, practice what follows. Every morning, as soon as you are up, cast yourself upon your knees in some retired place, and there,

1. Adore God from your heart, acknowledging Him for your sovereign Master, and Creator, and looking upon him as one from whom you receive all that you have or are.

2. Give him thanks for all the benefits you have received from him, for the favour of your creation, for your redemption by the merits of His Son Jesus Christ, for making you a Christian, a child of the Catholic church, for instructing you in the necessary truths of salvation and for other particular blessings.

3. Humbly implore his pardon for all the sins of your past life, by which you have so much offended his bounty, and abused his favours.

4. Beg of him the grace to employ that day in his service without offending him; make a firm resolution not to consent to a mortal sin; purpose to avoid the occasions, and endeavour to foresee those which may happen that day, to the end that you may be armed against them.

5. Offer all the actions of the day to him, beseeching him that he would bless them, inspire you, and direct you in all your works, that you do nothing against his commandments; nothing but through him, that is, by His grace; and nothing but for him, that is, for His glory.

6. Recommend yourself to the Blessed Virgin, to your good angel and to your patron. Perform all this in a short time, but with much fervour; and be assured, Theotime, that if you be diligent in this exercise, you will find the truth of that saying of wisdom itself: 'They, that in the morning early watch for me, shall find me.'

CHAPTER XV.

Of Evening Prayer.

If it be a business of importance to begin the day well, it is of no less to finish it in the same manner. In the old law, God had not only commanded a sacrifice for every morning, but also for every evening: to teach us that as we ought to adore Him in the beginning of the day, so we owe Him our acknowledgment at the end of it.

The principal part of this action is the examination of conscience, which is a thing wherein you ought not to fail, if you seriously desire to advance in virtue. 1. It is a powerful mean to cure ill habits, to avoid relapsing into sin, or readily to clear one's self of them. 2. It helps to discover the faults one has committed, in order to amend and avoid them, to continue a hatred of mortal sin, and a will not to commit it any more. 3. Without this exercise, we fall into many offenses, which, being neglected, lead us into mortal sin (we are lulled asleep when in sins,) without a desire or thought of freeing ourselves. 4. By this exercise, ordinary confessions are made more easy and frequent; we amend our lives; we prevent an unprovided death; we prepare ourselves for judgment by judging ourselves. And it is in this condition that we excellently practice that admirable advice of the wise man: 'Before judgment, examine thyself, and thou shalt find mercy in the sight of God.'

Be careful, then, Theotime, to perform daily this important exercise in the following manner. At night, being upon your knees, before you go to bed, 1. Adore God and give Him thanks for all his favours, particularly for preserving you that day from misfortunes, which might have befallen you.

2. Beg of Him grace to discover the sins you have committed that day, in order to ask pardon for them and amend your life.

3. Examine your conscience concerning the sins to which you are most subject. For this effect, call to mind your chief actions from morning to night, and take notice of the faults you have committed. Recollect whether you have had any temptations that day, examine how you behaved, whether you have readily resisted them, or with negligence. Take notice what company you have been in, and whether you have done anything indecently, either by giving ill example in word or deed, either in yourself or others; for example either through persuasion, fear of displeasing or being despised, or in a word by not preventing the sin of another when in your power. Consider whether you have well employed your time all that day, or unprofitably lost it; and so of the rest.

4. After discovering the sins you have committed, stir up in yourself a sorrow for them, humbly beg pardon of God, make a resolution to amend the day following, and remember to confess them at the first opportunity.

If unhappily amongst these sins there should be any that are mortal, rise not up from your prayers till you have amply deplored your misery, and conceived an extreme regret for having so grievously offended so holy and adorable a God. Beg of him pardon with all the contrition of your heart, and protest that you will confess it as soon as possible. Beg of Him that you may not die in that wretched state. Alas! dear Theotime, is it possible a soul can sleep without fear and dread, whilst under the weight of mortal sin? If you have no such dread, you ought to look upon such an insensibility with horror, as a snare by which the Devil endeavours to ruin you for ever.

5. Recommend to God your soul and body, beg of Him that he will preserve you from all misfortune that night, and principally from sin. Offer your prayers to the Blessed Virgin, your angel guardian, your patron, and the saints together. And, as in the beginning of the day, you begged of God the grace to live well, so at the end remember to beg of Him the grace to die well. The end we make of every day, is emblematical of the end we shall one day make of our lives. Finish, therefore, every day, as you would one day, finish your life.

CHAPTER XVI.

Of the Fear of God.

The first virtue that is necessary for you, Theotime, is the fear of God; it is that which, next to faith, is the basis and groundwork of all others. The Scripture calls it *the beginning of wisdom*, and it teacheth us that it is the first thing that ought to be inspired into young souls. For this reason, Salomon, instructing youth in his Proverbs, begins his in-

struction with this excellent precept, so often repeated in Scripture : The fear of the Lord is the beginning of wisdom. And the same Scripture, in the history of the Holy Tobias, observes expressly, that having a child, from his infancy he taught him to fear God, and to abstain from all sin.

By this fear, we must not understand a gross and servile fear, that stands in awe of nothing but the punishment which it apprehends, more than the offence ; but a respectful fear, by which, considering the greatness and Majesty of his sanctity, God, his power, his justice, we conceive a profound respect, and apprehend above all things to fall, by mortal sin, into the displeasure of a God so great, so holy, so powerful, so just.

This, Theotime, is the fear of God, which is the beginning of wisdom, and the foundation of true piety. It is this to which I exhort you here, and which you chiefly should aim to acquire. 1. Beg it daily of God, who is the author of it ; say to him frequently from the bottom of your heart, ' Pierce thou my flesh with thy fear, for I am afraid of Thy judgments. ' 2. Conceive an awful respect for the majesty of God. He is the Sovereign Lord of all things, infinite in His perfections, in majesty, in wisdom, in goodness, in power, in justice. All creatures adore him ; the angels themselves tremble at the sight of His immensity. All that is great in the world, is but an atom in his sight ; and as he has created all things by one word, so He could destroy them all in a moment. There is none like to Thee, O Lord : Thou art great, end is thy name in might, who shall not fear Thee, O King of Nations ! Fear above all things to displease God ; and let that be the first and principal thing you regard in all your actions, whether God be not therein offended. 3. When you speak of God, never speak of him but with profound respect ; and endeavour to cause by your example, that He never be spoken of otherwise in your presence.

CHAPTER XVII.

Of the Love of God.

If the greatness of God obliges us to fear and honour him with profound respect, His goodness engages us as much to love Him. We must fear God by reason of his greatness, which renders him infinitely adorable ; and we must love Him because of his goodness, which makes him infinitely amiable. We must not separate these two virtues, fear and love. The fear of God is the beginning of his love, and love is the perfection of fear. He that is without fear, cannot be justified. He that is, loveth not, abideth in death.

We must then love God, dear Theotime, for how can it be that you should not love goodness itself, and Him who hath

loved you first? But you must love him betimes, and from your tender years: you must begin that early, which you must do all your life, and during all eternity. The love of our God is our last end. God has placed you in this world for no other end than to love Him; and that coming to know Him for your Creator, you should render that which a work owes to its workmen, a creature to its Creator, a child to its father, that is love. And to induce you the better, thereunto, He has added all imaginable favours, having designed you for the enjoyment of his kingdom in Heaven, redeemed you when you were lost, and redeemed you by the death of his only Son, called you to the grace of Christianity, enlightened you with faith, sanctified you by his grace, received you often into his mercy, and replaced you among his children, after you had grievously offended him; and a thousand other blessings has He bestowed upon you. Theotime, how is it possible not to love God, who has loved you so much?

There are two things in God for which he ought to be beloved. The one is his goodness, which He manifests unto us by all the favours and blessings which he bestows upon us. The other is the goodness he possesses in himself, which makes him transcendentally amiable. For, it we might suppose a thing impossible, viz., that God had never showed us any favour, yet He deserves to be infinitely beloved, by reason of the sovereign goodness and infinite perfections He enjoys in himself, which render Him infinitely amiable. When I say we must love God, I conclude a twofold love: the first is, for the benefits he has bestowed upon us; the second in consideration of his infinite goodness, which renders him so lovely, that in the love of his goodness consists the eternal happiness of both men and angels.

But take notice, Theotime, that the love of God, to be real, ought to have one very particular condition, which occurs not in any other love; for it does not suffice to love God as we love creatures, but we must love Him above all things, that is, more than all creatures. Thou shalt love the Lord thy God with thy whole heart; that is, more than all other things: so that you love nothing above Him, as there is nothing greater or more amiable than he; not anything equal to Him, as there is nothing which can equal Him.

In a word, the love of God consists in preferring God above all things, before the goods of the world, pleasures, honours, and life itself: so that you must be prepared never to love these things to the prejudice of the love you owe to God; and be resolved rather to lose them a thousand times than be wanting in the obedience you are obliged to render unto Him. It is in this preference of God above all things the essential point of the love of God consists; a preference, with-

out which it is impossible to love God, or to be in the state of salvation.

You must then labour early to acquire this so amiable a love, and this so necessary a preference, to engrave it deep in your heart : and to the end you be not deceived therein, by taking as very many do, apparent love for the real, see the principal acts you must practice therein, by which you may know whether you love God truly or not. 1. Above all things, fear and have a horror of sin, because it is displeasing to God, and infinitely opposite to his goodness, and be resolved never to commit a sin upon any account whatsoever. 2. Fly venial sins as much as possible because they displease God ; and although they destroy not His love, yet they diminish and weaken it, and dispose you to fall into mortal sin. 3. Labour to acquire the virtues so necessary for you, and which He requires of you. It is the property of love, to desire to please him whom one loves. If you love God, dear Theotime, you will be careful not only to preserve yourself in his holy grace, by avoiding sin, but you will endeavour to acquire those virtues you know will make you most acceptable to Him. 4. Often in your heart and with your lips, form acts of the love of God ; wish often that God be served and loved as he deserves. Be troubled when you see him offended ; hinder it as much as you can : and endeavour by your words and example to move others to love him. 5. Begin from youth to love Him whom you must never cease to love. At what time soever you begin to love Him, it will always be too late, and you will always have reason to express that grief which St. Augustin did : "I have loved Thee too late, O ancient Beauty ! I have loved Thee too late, O eternal Goodness !" Beg of Him frequently the grace to love him as you ought, and daily say to Him from your heart, those excellent words of David : O God, what have I in Heaven ? and, besides Thee, what do I desire upon earth ? Thou art the God of my heart, and the God that is my portion for ever.

CHAPTER XVIII.

Of the love of Parents.

He that feareth the Lord, says the wise man, honoreth his parents, and will serve them as his masters that brought him into the world. Yes, Theotime, if you have the fear of God in your heart, you will honour your parents, and all those to whom He has given authority over you, because it is his will and command. Honour thy father and thy mother ; and if you honour them not, you have neither the fear nor the love of God.

For to contemn a duty, which nature herself dictates, and which God has so strictly commanded, is not to have the fear

of God, There is no menace which He has not denounced against those children who are wanting in this duty. He says, he that afflicteth his father, and chaseth away his mother, is infamous and unhappy. He that curseth his father and mother, his lamp shall be put out in the midst of darkness. The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it. Of what evil fame is he that forsaketh his father! and he is cursed of God that angereth his mother. I wish these menaces were deeply engraved on the minds of all children, who forget ever so little their duty towards their parents.

Render then to your parents, Theotime, the honour you owe them, considering 1. That it is just and reasonable. 2. That God will have it so, God, I say, whose will ought to be the rule of our actions, and whose command is the most powerful motive to a generous soul. The honour you ought to give to your parents, includes four principal things, which you owe to them, viz., respect, love, obedience and assistance.

1. Bear them great respect, considering them as those from whom, next to God, you have received your being. Never despise them upon any consideration whatever: either interiorly, by any thought of contempt or exteriorly, by any words or disrespectful behaviour. Receive with good will their instructions, admonitions, and reprimands. My son, says the wise man, hear the instruction of thy father, and forsake not the law of thy mother. A fool laugheth at the instruction of his father; but he that regardeth reproofs, shall become prudent.

2. Entertain an affectionate love for them. Remember, says the wise man, that thou hadst not been born but through them; and make a return to them. Now this can only be done by loving them. Yet, take notice, that this love must not only be a natural and sensible love: it must also be a rational love, and according to God. To love them according to God, you must love them because God commands it; and as he commands it, that is in such a manner that you love principally their spiritual good and salvation: and endeavour to procure it by your prayers, and all other means which lie in your power.

3. Shew a ready obedience to them, as holding the place of God: yet only, as St. Paul advises, in the Lord because such is his will; for it is God who commands you to obey them; and when you obey them, you obey God, as, on the contrary, not obeying them, you disobey God, except they command any thing against the honour of God, or your good; for in these two cases, you owe them no obedience. Nevertheless, you must be very discreet on such an occasion, and procure the best advice, that you may not be deceived.

4. You must assist them in their necessities, in sickness, poverty, old age, and generally in all their temporal and spiritual necessities. To forsake them on such occasion, is a very great crime, which cries to God for vengeance.

CHAPTER XIX.

Of other Persons whom Youth ought to honour.

Next to your parents there are other persons you ought particularly to honour.

1. You must honour those who represent them, your tutors, and those who have a charge of your person; your elder brothers and sisters, for to them there is a respect due.

2. Your masters, whether private or public, from whom you receive instruction in virtue and learning.—You ought to honour them by so much more, as they represent your parents, and as the benefits you receive from them, such as virtue and knowledge, (the ornaments of the mind), far surpass all worldly riches. And as you owe to your parents respect, love, obedience and assistance, you also owe to your masters, respect, love, obedience and gratitude.

3. You owe a special honour to your spiritual masters, such as your pastors, and all those who instruct you in the way of salvation, and chiefly your ghostly father. Respect him much, regarding him as an officer of God; love him as the minister of your salvation; obey him, and follow his advice, in which young people are often very defective.

4. Honour all the persons that are venerable: either for dignity as priests, whom the Scripture commands you to honour; or for their age, as old men, to whom young people should show much respect; or for their virtue (for if you honour God, you will also honour them that serve him); and lastly, men in public authority, whom God commands you to honour, as representing his place, and whom He has established for his ministers in the temporal government of mankind.

CHAPTER XX.

Of Swearing and Lying.

To be addicted to swearing is a very vicious quality, especially in young people. I speak not of oaths appointed by religion to ascertain a truth, when sufficient necessity requires it, a necessity which seldom happens to young people; but of those oaths so common among Christians, where the adorable name of God is called upon and taken in vain, in the least anger or impatience, and sometimes of swearing deliberately, from a detestable custom, by the name of God, on all occasions.

This sin is one of the most fatal habits a man can contract: For, 1st. It is a contempt of God, to respect so little his holy name, which all creatures adore, and whose sanctity makes all the angels to tremble; and this notwithstanding God's express prohibition:—"Thou shalt not take the name of the Lord thy God in vain." 2. It is a heinous outrage offered to his son Jesus-Christ, to treat with so much irreverence, the precious death he suffered for our redemption, and the adorable blood he shed for our salvation; an outrage which is no less than that he received by the cruelty of his executioners. "He was scourged (says St. Augustin) with the rods of the Jews, and he is now scourged by the blasphemous tongues of wicked Christians. And they sin no less, who blaspheme Jesus-Christ reigning in Heaven, than those who blasphemed him when he walked upon Earth." 3. This vice causes many other sins to be committed, for besides that there is no sin that multiplies like swearing, when grown habitual, it draws the curse of God upon those who are accustomed to it, by which they are abandoned to their passions, and to the occasions of sin; for this reason the wise man said: "A man that sweareth much shall be filled with iniquity and a scourge shall not depart from his house." 4. This vice is very hard to be corrected; though ever so little rooted, it increases still with age, and becomes at length past remedy, as those who are subject to it do daily experience. Lastly, it suffices to say, that this sin is the sin of the devils, who are pleased in nothing but in abusing the holy name of God. And it is a horrible thing that Christians, who ought to praise God upon Earth, as the angels praise him in Heaven, should offer him here the same injuries as the devils throw out against him in hell.

O Theotime, fly this detestable sin, abominable before God and man, odious in persons of every age, but principally in youth. Remember that the ancient law condemned blasphemers to death, and St. Paul delivered over to the Devil two Christians guilty of this crime, that they may learn, says he, not to blaspheme. And St. Gregory relates, how a child accustomed to swear, in his impatience, by the name of God, was seized with a mortal distemper and assaulted by evil spirits, which caused him to depart this life in his father's arms, who being too indulgent in correcting him, had bred up, in this child, a great sinner for Hell, as the same Saint observes.

The remedy of this sin, when one has ever so little a habit or inclination to it, is to fly the causes, as anger, gaming, wicked company, and all other things which every one knows to be, of themselves, an occasion of swearing. But above all it is a powerful, and even necessary remedy, to impose upon one's self some rigorous punishment every time he shall fall into this sin; as, some alms, some prayers to be performed the sa-

me day, some fasting to be observed soon after, or other mortifications.

Avoid every degree of oath or imprecations, and other phrases, which, though not oaths, tend to swearing upon occasions. Christian modesty requires that we should not swear at all, according to that holy precept of our Saviour: "I say to you not to swear at all, but let your speech be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

Beware also of lying, Theotime, which is not the least considerable among the sins of the tongue; and it is so much more important that you should be solidly instructed on this subject, as it is frequent with young persons, and infinitely pernicious when once become habitual. A lie is always a sin, because it is always against truth, known to be such by him who speaks: and although it be not a mortal sin, when it is not in a matter of consequence, nevertheless, the habit of lying, although lightly, is not a light thing, nor of small importance.

A habit or custom of lying opens a gate to an infinite number of other vices. A lying person will become a cheat and deceiver in his behaviour, double in his words, unfaithful in his promises, a hypocrite in his manners, a dissembler in his actions, a flatterer and faint-hearted when he should speak truth; bold and shameless to affirm lies, impudent to maintain them as certain truths, a swearer, detractor, mistrustful of every one; for as he is accustomed to lie, he believes that others always speak false. A mind addicted to lying, will easily be so in things of moment, and consequently in heinous sins.

So that, Theotime, there are few vices more pernicious, and principally to youth, than this custom of lying. For this reason, be not willing to make any manner of lie, for the custom thereof is not good; that is, according to the expression of the Scripture, it is very bad.

In a word, it is so wicked a quality of the mind to be a liar, that the Scripture speaks of it in unusual terms. It says that God abhors it: that lying lips are an abomination to the Lord; as, on the contrary, those who love sincerity in their words, gain his friendship. Thou, O Lord, wilt destroy all that speak a lie. Lying is infamous among men. A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline. A thief is better than a man that is always lying; but both of them shall inherit destruction.

Lastly, this vice makes men resemble the Devil, who is pleased with nothing more than lies. It was he who invented it, and who is the father thereof, as the Son of God has named him with his own mouth.

St. Augustin says, that "as the truth comes from God, ly-

ing takes its origin from the Devil." And St. Ambrose adds, that "those who love lying, are the children of that detestable fiend, for the children of God love truth."

Fly entirely, Theotime, this pernicious vice in all occurrences, but chiefly in two.

1. When you speak of a thing of importance, that is when it prejudices your neighbour in his goods, honour, or eternal welfare, wherein you must be very cautious, and even more than in regard of yourself.

2. When you speak to a person who has authority over you: for then a lie is a very culpable imposture, as well by reason of the respect you then break through, as because it frequently happens that those falsehoods notably prejudice your own good, or that of your neighbour, which you are obliged to promote when it is in your power.

Lastly, in whatsoever matter it be, and to whatsoever person you speak, accustom yourself never to tell a lie on purpose or with reflection. Love truth and sincerity in all your words. What an excellent quality it is in a young man, when he cannot tell an untruth without blushing! The just, says the wise man, shall hate a lying word. Beg of God that he give you a hatred of this sin, and frequently offer him that prayer of Salomon: Remove far from me vanity and lying words.

CHAPTER XXI.

Of Sports and Recreations.

Recreation is necessary to relax the spirits, particularly of young people; and that which is taken in innocent diversion is most proper for them, it being more proportioned to their nature, and the capacity of their mind.

Pastime, then, and recreation are not contrary to virtue, but rather commanded; and it is an act of virtue when it is done as it ought.

To be such, it is necessary above all things that the motive be good; that is, that it be taken to recreate the mind, and to make it more capable of labour, which it could not be able to undergo, if it were always employed. So that labour is the end and motive of sport and recreation. We recreate ourselves on account of the fatigue we have undergone, and in order to undergo more. From hence three conditions follow, which must be observed in pastime, that it may be good and virtuous.

The first, to observe moderation; for excess herein renders it not longer a recreation, but rather an employment; for it would not then be taken to prepare us for new labour, which is the sole end pastime ought to have, but merely for our pleasure, which is a vicious end; yea, it is to make one unfit

for labour, because excess in amusement dissipates the spirits, enfeebles the powers of the body, and often times considerably prejudices the health, by the distempers it causes.

The second condition is, not to have an irregular affection for amusements, as it happens frequently to young persons. This affection makes them fall into the excess just mentioned, lose much time, and think continually on the means of dissipation. It generally prevents their applying themselves seriously to labour, and when their body is at study, their mind is bent upon their sport and diversion.

The third condition is, to fly as much as possible from games of hazard, which enslave the minds principally of youths, and instead of refreshing the spirits, load them with anxiety: one is there so deeply concerned in loosing or winning, that it is hard to observe moderation. Consider also the ordinary losses one suffers, which leave after them displeasure, vexation, and despair; add to these cheats, unjust gain, choler, swearing, quarrels, with which these sorts of games are ordinarily attended: the great loss of time, the dissipation of mind and goods, the sinful habits of anger, of impatience, of swearing, of lying, of covetousness, a neglect of duty to God and their family, an adherence to ill company, an aversion to what is serious, and a love to be idle, and to make their life but a change or succession of idleness. Such an unhappy inclination to play frequently continues all their life, to the ruin of their wealth and honour, and reduces them to the utmost misery, as we daily see by too many examples, and in short makes a man incapable of all good.

Avoid all prohibited games, Theotime, as absolutely inconsistent with your salvation; amuse yourself in some laudable diversion, which may serve to unbend the mind, or exercise the body, observing therein the conditions we have spoken of, especially avoiding all excess, which St. Augustin, in his confessions, acknowledged to be one of the causes of the wickedness of his youth. Now this excess is understood, not only of the time employed therein, which ought always to be very little; otherwise you will play for gain, and not for recreation, and the sport will be a rack and disquiet rather than a diversion. Besides, the money you lose at play would be better employed amongst the poor, whose necessity will cry one day to God against your excesses, and those of all gamesters.

CHAPTER XXII.

The conclusion of all that has been said in the foregoing Chapters.

It is certainly, Theotime, of great consequence that you should be virtuous in your younger years, and that the good

or evil life of youth is not trifling, nor a thing that deserves little care or regard, as the greatest part of the world think; but that it is a business of high importance, the truth of which is founded upon all that is great and sacred, in what concerns the service of God, and salvation of men.

1. You are obliged to serve God in your youth, because you ought to acknowledge Him as your Creator and sovereign Master, for the being you have received from Him, and on account of the most sublime and excellent end for which He has created you; having made you for nothing less than to possess Him eternally in heaven, after you have faithfully served Him upon earth.

2. On account of the great favour he has shown you in calling you to Christianity and the Catholic religion, out of which all those who obstinately remain cannot be saved.

3. Because the service of young people is singularly pleasing to God, since He love them with a particular affection, and is pleased to confer many benefits upon them.

4. Because you cannot refuse Him your service, without offering Him a heinous injury.

5. Because He hath an incredible aversion to wicked young people.

6. Because your eternal salvation has a great dependence upon the life you lead in your youth; so that if you set your affection upon virtue in your younger years, you will easily preserve it the remainder of your life; and if you follow vice, you cannot withdraw yourself but with great difficulty, and perhaps not at all.

7. To avoid the heavy misfortunes which spring from the wicked life of youth, untimely death, obstinacy in sin, the loss of many fair hopes, and the overflowing of vice amongst men.

8. And lastly, because of the persecution which the devil raises against young people, whom he continually endeavours to withdraw from the service of God, and ensnares betimes in disorders, that he may destroy them without recovery.

After all these reasons, I ask you, whether you now hesitate what you have to do? Are not these considerations powerful enough to convince you of this obligation you have to consecrate yourself to virtue in your youth? And if you be convinced thereof, what do you mean? What is your design and resolution for the future? Perhaps hitherto you have not comprehended the greatness of this obligation; but now, understanding it clearly, what judgment ought you not to expect from God, if you be rebellious to the light, and act like those wretches who say to God; Depart from us, we desire not the knowledge of thy ways.

The Jews being returned from the captivity of Babylon, the prophet Esdras caused the law of God to be publicly read

unto them, from which they had received no instruction during the seventy years of their captivity.

That people had scarcely begun to hear the law, when they wept bitterly, and made the air resound with their cries and lamentations: so that the priests and Levites who read the law, were more employed to stop their tears, and comfort, than instruct them. This poor people sadly deplored their unhappy ignorance of their duty; an ignorance of which their own negligence had occasioned.

O, dear Theotime, I beseech the Divine Goodness by His grace to work the same effect in your heart. After reading the truths I have represented to you, is it possible that you should not be touched with the force of truth and the care of your salvation? And that after reading all these reasons which show the strict obligation you have to the service of your Creator, you should shut the book without making any reflections upon yourself, or taking proper resolutions for the future? I conjure you by the honour and respect you owe to God, by the love you owe to his Son Jesus-Christ, your gracious Saviour; by the concern you ought to have for your eternal salvation; I conjure you, I say, that you do not read these truths unprofitably; and that when you have read them, you do not cast the book out of your hands, until you have made a full resolution to think seriously on your salvation; to that effect, firmly resolve to lead a virtuous life during your youth, persevering in the grace you have received; or correcting your past life by a holy and virtuous one, if it has been disorderly.

It is here, where you must open your eyes to see yourself, and deplore your past offenses, and the blindness which has produced them, saying with St. Augustin: "Wo, wo be to the darkness wherein I have lived! wo to the blindness, which hath hindered me from seeing the light of heaven! wo to my past ignorance, wherein I knew not thee! I give thee thanks, O God, whom I acknowledge to be my illuminator and redeemer, because thou hast enlightened me with thy grace, so that now I know thee. I have known thee too late. O ancient Truth! I have known thee late. O eternal Verity?"

PART III.

THE PRINCIPAL FESTIVALS EXPOUNDED.

SUNDAY was dedicated by the Apostles to the more particular service and honour of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished, to the day following, in memory that Christ our Lord ro

from the dead, and sent down the Holy Ghost on that day, whence it is called the Lord's day, and Sunday, from the heathens dedicating it to the Sun.

The four *Sundays of Advent*, preceding Christmas, were instituted by the Church with particular offices, commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

The four *Ember weeks*, in Latin *Quatuor tempora*, are times of public prayer, fasting, and procession, partly instituted for the successful ordination of priests and ministers of the church, and partly to beg and give thanks to God for the fruits of the earth. *Ember* is derived from the Greek word *emera*, a day, others call them *Ember days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called ember-bread.

Septuagesima, *Sexagesima*, and *Quinquagesima Sundays*, are days set apart for acts of penance and mortification, and a certain graduation of preparation to the devotion of Lent; being more proper and immediate to the passion and resurrection of Christ; taking their numeral denomination from their being about seventy, sixty, and fifty days before Easter.

Shrovetide signifies the time of confession; for our Saxon ancestors used to say: "We will go to shrift;" and, in the more primitive times, it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthily receiving the blessed sacrament at Easter.

Ash Wednesday is a day of public penance and humiliation in the whole Church of God, so called from the ceremony of blessing ashes, wherewith the priest signs the people with a cross on the forehead, giving them this wholesome admonition: "Remember, man, thou art dust, and unto dust thou shalt return," Gen. iii. 9, to remind them of their mortality, and prepare them for the holy fast of Lent. The ashes are made of the palms blessed on the Palm Sunday of the preceding year.

Lent is an old Saxon word signifying Spring, this fast being observed in the beginning of the year, and in Latin is called *Quadragesima*, because it is a fast of forty days, except Sundays, which are only abstinence, instituted by the Church. Many are the motives for which Lent is established. 1. This fast is the figure of the spirit of Penance, which every one of the faithful ought to conserve throughout the whole of his life. 2. It is, as it were a tithe or tenth, which the faithful offer to God, sanctifying by fasting these forty days, which make about a tenth part of the year. 3. This fast is a weak imitation of what Jesus-Christ our Lord performed in the desert, in fasting forty days and forty nights, without eating or drinking. 4. It was appointed in consequence of the obligation which Christ our Lord imposed on his disciples, to fast after

his ascension. 5. By this fast we participate in the sufferings of our Lord, in order to have a share in his glory. And, lastly, it prepares us to celebrate worthily the approaching Easter.

Passion Sunday, so called from the passion of Christ then drawing nigh, was ordained by the Church more closely to prepare us for a worthy celebration of that solemnity. On this day the crucifixes, &c., in churches, are covered with a mourning colour; both to commemorate our Saviour's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

Palm-Sunday, in memory and honour of our Lord's triumphant entry into Jerusalem, is so called from the palm branches strewed under his feet by the Hebrew children, crying: Hosanna to the son of David. Matt. xxi. And therefore the church this day blesses palms, and makes a solemn procession, in memory of that humble triumph of our Saviour, the people bearing palm branches in their hands.

Maunday Thursday, in memory of our Lord's last supper, when he instituted the blessed sacrament of his body and blood, is so called from the first of the anthem *Mandatum*, &c. John xviii. 34—I gave you a new command, that you love one another as I have loved you; which is sung on that day in the choir, when the prelate begins the ceremony of washing the people's feet in imitation of Christ's washing those of his disciples, before He instituted the blessed sacrament.

Good Friday is the anniversary of that most sacred and memorable day on which the great work of our redemption was consummated by our Saviour Jesus-Christ, on his bloody cross, between two thieves, on Mount Calvary, near Jerusalem.

On Thursday, Friday and Saturday, in Holy week, the offices called *Tenebræ*, were formerly mournfully sung in lamentation of our Lord's passion. But because the offices are now anticipated on the evening of Wednesday, Thursday and Friday, they have obtained the names of *Tenebræ* days, for that *Tenebræ*, or darkness, which overspread the face of the earth, at the time of his passion; for which end all the lights are extinguished: and after some silence at the end of the offices a noise is made to represent the rending of the veil of the temple and the disorder in which all nature was involved at the death of our divine Redeemer.

Easter-day, in Latin *pascha*, a great festival in memory and honour of our Saviour's resurrection from the dead, on the third after his crucifixion, Matt. xxiii. 6. It is called Easter from Oriens, the east or rising one of Christ's titles. And his name, says the prophet Zacharias, chap. vi. 12, is Oriens. "This is the day our Lord has made, let us rejoice and be glad in it." The church repeating frequently these words on this day, desires that her children, after having shared in the sufferings

of Christ, by compunction and penance, should participate in the glory and joy of his resurrection by a lively faith, hoping to rise again, themselves, by an ardent love, with their Redeemer, who having died in satisfaction for our sins, is risen again for our justification; and, finally, by a new life, pure, and wholly celestial. The Monday following is also kept holy, in memory of our Lord's first appearance after his resurrection, which is commemorated on this day, for the greater solemnity of the festival.

Low-Sunday, in Latin *Dominica in albis*, the Octave of Easter-day, is so called from the catechumen's white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Rogation-Week, the next but one before Whitsunday, is so called from *rogo*, to ask or pray; because on Monday, Tuesday and Wednesday, the Litanies are sung; and abstinence from flesh is enjoined by the church, not only as a devout preparative to the feast of Christ's glorious Ascension and Pentecost, but also to supplicate the blessing of God on the fruits of the earth. The Belgians call it *Cruis*, or *Cross-Week*, and so it is called in some parts of England: because, when the priest goes on those days in procession, the cross is carried before him. In the north of England it is called *Gang-Week*, from the "ganging," or procession then used.

Ascension Day, a feast solemnized in memory of Christ's glorious ascension into heaven, on the fortieth day after his resurrection, in the sight of his apostles and disciples—Acts i. 9.

Whit-Sunday, or *Pentecost*, a solemn feast in memory and honour of the descent of the Holy Ghost on the apostles, in the form of tongues of fire. Acts, ii. 3. Pentecost, in Greek, signifies the fiftieth day after his resurrection. It is called *Whit-Sunday*, from the catechumens being anciently clothed in white, and admitted, on the eve of this feast, to the sacrament of baptism. The old Saxons called it *Weed*, or *Holy-Sunday*. In the law of Moses, this day was most solemn. It is believed, that on it God gave the law to Moses upon Mount Sinai. On that day, people offered to God the first fruits of the earth. The faithful ought to beg of God to be filled with the Holy Ghost, and to participate of the grace, the light, and charity, and strength, which the same Holy Ghost communicated to the first Christians. The following Monday is also a holiday of obligation, and the faithful ought to apply themselves in this week more than usual to the work of mercy.

Trinity-Sunday, the Octave of *Whit-Sunday*, is dedicated to the honour of the blessed Trinity, to signify that the work of our redemption and sanctification, then completed, are common to the Three Divine Persons.

Corpus Christi, the Thursday after Trinity Sunday, is a feast

instituted by the Church in honour of the blessed sacrament of the altar ; it receives its denomination from the body of Christ, substantially present therein. On this day, in all Catholic countries, that adorable sacrament is solemnly carried in procession, the priest and people expressing their highest devotion in hymns and prayers, accompanied by several other exterior testimonies of pious affection, such as music, flowers strewed along the streets, and their walls covered with the richest tapestries.

JANUARY.

1st.—*The Circumcision of our Lord* is called New-Year's Day, from the Romans beginning their year on it. This feast is instituted by the church in memory of our Lord's Circumcision on the eighth day after his nativity, according to the precept of the law, Gen. xxii. 12, when he was called JESUS, as the angel had foretold, Luke i. 32, and began to shed his infant blood by the stony knife of circumcision.

6th.—*The Epiphany of our Lord* is a feast solemnised in memory and honour of Christ's manifestation to the Gentiles by an extraordinary star, which conducted the three kings from the east to adore Him in the manger, where they presented Him with gold, myrrh, and frankincense, in token of his divinity, regality and humanity, or his being God, King and Man. The word *Epiphany* is derived from the Greek, which signifies manifestation. It is also called Twelfth-Day, on account of its being celebrated the twelfth day after Christ's birth, exclusively. On the same day are commemorated our Saviour's baptism, and his first miracle of turning water into wine, at the wedding of Cana, in Galilee.

FEBRUARY.

2d.—*The Purification of the Blessed Virgin, or Candlemas-Day*, is a feast in commemoration and honour both of the Presentation of our blessed Lord, and the Purification of our Lady in the Temple of Jerusalem, the fortieth day after her happy delivery, performed according to the law of Moses, Lev. xii. It is called Purification from the Latin *Purifico*, which signifies to purify ; not that the Blessed Virgin had contracted anything by her child-birth which needed purifying, being the Mother of Purity itself, but because common mothers were, by this ceremonial rite, freed from the legal impurity of child-birth, to which, out of her great humility, she submitted. It is also called Candlemas-Day, because, before Mass on that Day, the church blesses her candles for the whole year, and makes a procession with blessed candles in the hands of the faithful, in memory of the light wherewith Christ illuminated the whole church, at his presentation, when old Simeon styled him, a "light, to enlighten the Gentiles, and the glory of

his people Israel." Luke ii. 32.

24.—St. Matthias, chosen by the College of Apostles, to supply the place of Judas the traitor; suffered Martyrdom, anno 74.

MARCH.

17.—St. Patrick, apostle of Ireland. He was a Briton by birth, and nephew to St. Martin, Bishop of Tours. Being sent, in 443, by Pope Celestinus, to convert the Irish to Christianity, he entered upon his ministry with such piety and courage, that he subdued the inhabitants to the laws of the gospel of Christ; and after having governed the church of Ireland sixty years, during which he is said to have consecrated 305 Bishops, and ordained 3,000 Priests, he died in the odour of sanctity, at the age of 123 years.

19.—St. Joseph, the reputed father of our blessed Saviour, and spouse of our blessed Lady.

35.—*Annunciation of our Lady*, a feast in memory of the Angel Gabriel's most happy embassy, when, by her consent and the co-operation of the Holy-Ghost, the Son of God was incarnate in her sacred womb.

APRIL.

25.—St. Mark evangelist, the disciple and interpreter of St. Peter, writing his gospel at the request of the Christians at Rome, he took it with him into Egypt; first preaching at Alexandria, he founded that Church; and afterwards, being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in a close prison, where he was comforted by an angelic vision, and apparition of our Lord. Finally, he was called to heaven in the eighth year of Nero. On this day the long litanies are said or sung, and abstinence from flesh is observed, to obtain the blessing of God, on the fruits of the earth.

MAY.

1st.—SS. Philip and James, Apostles. After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, he was stoned to death, making a glorious end at Hieropolis, in Asia, in the year fifty-four. The second, called also our Lord's brother, was the first bishop of Jerusalem, where, being thrown from a pinnacle of the temple, his thighs broken and struck on the heart with a fuller's club, he gave up the ghost, and was buried near the temple, in the year sixty-three.

3d.—*Finding the Holy Cross*, otherwise called *Holy Blood Day*. A feast in memory of the miraculous discovery of the holy cross whereon our Saviour suffered, by St. Helen, mother of Constantine the Great, in the year three hundred and twenty-six, after it had been concealed by the Infidels one hundred

and eight years, who erected a statue of Venus in place of it.

JUNE.

11.—*St. Barnaby*; born at Cyprus, and ordained apostle of the Gentiles by St. Paul. He travelled with him into many provinces, exercising the function of preaching the gospel committed to him; and lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom, in the year fifty-six. His body, by a revelation of himself, was found in the times of Zeno the emperor, with St. Matthew's gospel in his own hand writing.

24.—*Nativity of St. John Baptist*, our Lord's precursor, the son of Zachary and Elizabeth, who being yet in his mother's womb, was replenished with the Holy Ghost.

29.—St. Peter and St. Paul are joined in one solemnity, because they were the principal co-operators under Christ in the conversion of the world; the first having converted the Jews, the other the Gentiles. They were both martyred at the same place, Rome, on the same day.

JULY.

2.—*Visitation of our B. Lady*, a feast instituted to commemorate the visit she paid her cousin, St. Elizabeth, immediately after she had received the angel's message of the incarnation of the Son of God. It is celebrated at this time when it is probable she returned to Nazareth, rather than at the exact time she undertook it, about Easter; because its observance at that holy season can scarcely be complied with, on account of the many great solemnities then occurring. This feast was instituted by Pope Urbain VI, in the year thirteen hundred and eighty-five.

25.—St. James, called the Great, brother to St. John the Evangelist, was, about the feast of Easter, beheaded at Jerusalem by Herod Agrippa, in the year forty-two. His relics were on this day translated to Compostelia, in Spain, where they are held in great veneration, people resorting thither from all parts of Christendom, to pay their pious devotions and fulfil their vows.

26.—St. Ann, mother of the B. Virgin Mary.

AUGUST.

6th.—*Our Lord's Transfiguration*, when he appeared in glory on Mount Tabor, between Moses and Elias, in presence of his three apostles, Peter, James and John. Matt., xvii.

10.—St. Lawrence, deacon to Pope Xystus II, was broiled on a gridiron for the faith of Christ; which cruel martyrdom he suffered with incomparable fortitude and patience, in the year two hundred and fifty-three.

15.—*Assumption of the B. V. Mary*, a feast in memory of her being taken into heaven, both body and soul, after her dissolution; which, by a constant tradition in the church, has ever been piously believed to have happened in the year thirty-six.

24.—St. Bartholomew, the apostle, having preached the gospel in India, and passing thence into the greater Armenia after he had converted innumerable people to the faith, was barbarously slayed alive by command of king Astages, and then beheaded, in the year forty-four.

SEPTEMBER.

8th.—*The Feast of her Nativity*, of whom the Author of all life and salvation was born to the world.

11th. *The Exaltation of the Holy Cross*; when Heraclitus brought it back in triumph to Jerusalem, in the year six hundred and twenty-eight.

31.—St. Matthew, apostle and evangelist, after preaching the gospel in Ethiopia, was slain at the altar, as he celebrated the divine mysteries, in the year forty-four.

29.—*Michaelmas*, a festival instituted in honour of St. Michael the archangel, and of the nine orders of holy angels; to commend the whole Church of God to their patronage, by whose charitable ministry we daily receive from God, as the original source, such innumerable benefits. It is called the Dedication of St. Michael, from the dedicating of a church to him in Rome by Pope Boniface III, in the year six hundred and eight.

OCTOBER.

18th.—St. Luke, the evangelist, who, filled with the Holy Ghost after he had endured many afflictions for the name of Christ, died in Bithynia, in the year seventy-four. His sacred bones were brought to Constantinople, and thence translated to Padua.

28th.—SS. Simon, the Canaanite, and Jude, otherwise called Thaddeus, They first preached the gospel in Egypt, the latter in Mesopotamia, and afterwards going together into Persia, after having converted an infinite number of that nation to the faith, they accomplished their martyrdom in the year sixty-eight.

NOVEMBER.

1st.—*All Saints*, a solemnity in memory of all the saints; since the whole year is too short to afford a separate feast for each of them.

2nd.—*All Souls*, a day appointed by the Church for the living to offer up their prayers and suffrages for the repose of the faithful departed.

30th. St. Andrew, apostle. Having preached the gospel in Thrace and Scythia, he was apprehended by Egeas the Proconsul; he was first imprisoned, the most cruelly beaten, and lastly fastened to a cross, where he lived two days, preaching to the people; and having besought our Lord not to permit him to be taken down, encompassed with a great light from Heaven, he gave up his blessed soul, at Patras in Achaian the year sixty-nine.

DECEMBER.

8th.—*Conception of the glorious and ever B. V. Mary*, mother of God; a feast instituted by St. Anselm, Archbishop of Canterbury, in the year one thousand and seventy, and commanded afterwards by Sixtus IV, to be generally observed, in the year fourteen hundred and forty-six.

21st.—St. Thomas, apostle; having preached the gospel to the Parthians, Medes, Persians, and Hyreans, he went into India, where he instructed the people in the Christian faith; for which, by the King's command, he was pierced through the body with lances, and gave up his blessed soul at Salamina, in the year forty-four.

25th.—*Christ's Nativity*, a solemn festival celebrated annually by the Catholic Church from the time of the Apostles, in commemoration of our Saviours birth at Bethlehem, called Christmas from the mass then celebrated in honour of his holy birth. The nativity of our Lord is a great subject of joy to Christians: all ought to participate in the joy which the angels declared to the shepherds, Christ being born for the salvation of all. This joy consists in giving glory to God and in relishing the peace given to men of good will. The faithful ought to give great attention to this adorable mystery. They ought not to fail to receive the most holy sacrament; they ought to go to church as the shepherds went to Bethlehem, full of faith, admiration and gladness; beholding the Son of God made man; they ought to adore him, to give him thanks, to learn from the child Jesus humility, simplicity, a contempt of riches, flying from honours, a retirement from the world, self-denial, the love of sufferings, mortification, penance; they ought to reflect on the excess of charity, wherewith the Eternal Father hath loved us, having given to us his only Son, to deliver us from sin; and, by such a reflection, to excite themselves to love God with their whole heart, and most earnestly to hate sin.

16.—St. Stephen, the first martyr after Christ's ascension, was stoned to death by the Jews, in the year thirty-four.

17.—St. John, apostle and evangelist; after writing his gospel, his banishment, and receiving his Revelations, lived to the time of Trajan the emperor, and both founded and governed the Churches of Asia. Finally, worn out with old age,

he died at Ephesus, aged ninety-three, in the year sixty-eight, and was buried near the same city.

28th.—*Holy Innocents*, a feast in commemoration of the infants barbarously slaughtered by Herod, when he sought to take away the life of our blessed Saviour. It is also called Children-Mass Day, from the particular commemoration of those martyred children in the Mass of that day.

19th.—St. Thomas, archbishop of Canterbury, and patron of the English clergy, for maintaining the privileges of the Church of God, was martyred at Vespers in his own cathedral, in the year one thousand one hundred and seventy.

The several festivals of the saints are instituted by the Church to honour their martyrdom and sufferings for the faith of Christ.

NECESSARY RULES FOR A CHRISTIAN.

Often examine your thoughts, words and actions, especially after much business, conversation, etc., that you may discern and amend your faults.

Hold your peace in such things as relate not to you, and where your speech is not for the honour of God, and the good of your neighbour.

Often call to mind your past life, and what your Saviour suffered for you in every moment of his.

Live as if you had nothing, and yet possessed all things, and remember that meat, drink and clothing, are not the riches of a Christian.

Offer yourself entirely to God; and though you have nothing to return for his favours but yourself, you will be comforted when you consider, that: *He gives all that gives himself*. The apostles quitted their poor boats and nets, and received for them a most ample reward. The poor widow gave only two mites, and her offering was preferred before those of the richest.

He easily parts with all things, who considers that he must die and be separated from them.

Use no extravagant or unusual gestures in open assemblies, but on all occasions observe a becoming modesty and discretion.

In all occurrences of life, prefer that which conduces the most to the service of God: as to comfort the afflicted, reconcile such as are at variance, visit the sick and imprisoned, and relieve the poor.

Never go to rest at night with any disquiet or trouble on your mind, but endeavour to pacify your conscience by an act of contrition, or by confession, if necessary.

Often confess your sins, and make frequent acts of contrition, aspiration, or ejaculatory prayers, so that you may prevent the deceits of the Devil, conquer temptation, avoid sin, and live under the continual protection of God.

PRAYERS TO BE USED ON DIFFERENT OCCASIONS.

A PRAYER WHEN WE ENTER INTO THE CHURCH.

How awful is this place! this is the house of God, and the gate of Heaven; vouchsafe to purify me, O Lord, and grant that I may here think of nothing but of Thee.

A PRAYER AT GOING OUT OF THE CHURCH.

Happy are they, O Lord, who always dwell in thy house, and who are employed in nothing but in praising thee. I am going where I believe thy providence carries me; in every place I shall always find Thee present.

A PRAYER BEFORE SPIRITUAL READING.

Happy is the man who is well instructed in thy holy law, O my God. Give me the spirit of understanding, the docility that is necessary, and an ardent charity for putting in execution what thou shalt make me know to be acceptable to thee.

A PRAYER AFTER SPIRITUAL READING.

Make me love the truth which thou hast made known to me, O my God, and grant me the grace to practice what I knew to be according to thy holy will.

A PRAYER BEFORE VISITS AND CONVERSATIONS.

Seeing that my tongue is to celebrate Thy praises for all eternity, O my God, permit me not to offend Thee in this visit and conversation.

A PRAYER AFTER VISITINGS AND CONVERSATIONS.

Vouchsafe to pardon, O Lord, all the faults committed in this entertainment, and permit not my words ever to be a scandal or offence to any one.

A PRAYER BEFORE GOING OUT OF THE HOUSE.

Vouchsafe, O Lord, to direct me in the way of justice and truth, and remove far from me all occasions of sin.

A PRAYER AFTER RETURNING HOME.

I give Thee infinite thanks, O my God, for having preserved me from so many dangers: and I beg of thy infinite mercy to bring me at last to Thy heavenly country.

A PRAYER WHEN WE BEGIN ANY WORK.

I offer unto Thee, O Lord, this my work, and beg of Thee to be the director of it, as I hope Thou wilt be the reward thereof.

A PRAYER AT THE END OF WORK.

I give Thee thanks, O Lord, for the blessing given to my work, and I beg of Thee to accept of it in satisfaction for my sins.

GRACE BEFORE EATING.

Bless to us, O Lord, all these thy gifts, which we are about to receive of thy bounty; through Jesus-Christ, our Lord. Amen.

GRACE AFTER EATING.

We give thanks, almighty God, for all thy benefits; who livest and reignest world without end. Amen.

ANOTHER PRAYER.

Vouchsafe, O Lord, to nourish my soul, as Thou hast fed my body; and grant that after temporal nourishment, I may have eternal life. Amen.

THE CHRISTIAN DOCTRINE.

THE LORD'S PRAYER.

Our Father, who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death. Amen.

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of Heaven and Earth; and in Jesus-Christ, his only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into Hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy

Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE TEN COMMANDMENTS.

I am the Lord thy Lord, who brought thee out of the land of Egypt, and out of the house of bondage.

I. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor any similitude that is in Heaven above, or in the Earth below, or of things that are in the water under the Earth: thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children to the third and fourth generation of them that hate me, and showing mercy to thousands of those that love me and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes the name of the Lord his God in vain.

III. Remember thou keep holy the Sabbath-day. Six days shalt thou labour and do all thy work; but the seventh is the Sabbath of the Lord thy God. On it thou shalt do no work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger which is within thy gates. For in six days the Lord made Heaven and Earth, and the sea, and all that are in them, and rested on the seventh day; therefore hath the Lord blessed the Sabbath-day, and sanctified it.

IV. Honour thy father and mother, that thy days may be long in the land which the Lord thy God shall give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his.

THE SEVEN SACRAMENTS.

1. Baptism, Matt., xxviii, 19.
2. Confirmation, Acts, vii, 17
3. Eucharist, Matt., xxvi, 26.
4. Penance, John, xx, 23.
5. Extreme Unction, James, v, 14.
6. Holy Orders, Matt., xxvi.
7. Matrimony, Matt., xix, 1.

THE THREE THEOLOGICAL VIRTUES.

1. Faith.
2. Hope.
3. Charity.

THE FOUR CARDINAL VIRTUES.

1. Prudence. 2. Justice. 3. Fortitude. 4. Temperance.

THE SEVEN GIFTS OF THE HOLY GHOST.

1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude.
5. Knowledge. 6. Godliness. 7. The Fear of the Lord.

THE TWELVE FRUITS OF THE HOLY GHOST.

1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity.
6. Goodness. 7. Longanimity. 8. Mildness. 9. Faith. 10. Modesty. 11. Continence. 12. Chastity.

TWO PRECEPTS OF CHARITY.

1. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind.
2. And thy neighbour as thyself.

PRECEPTS OF THE CHURCH.

1. To Keep certain appointed days holy, which obligation consists chiefly in hearing Mass, and resting from servile works.
2. To observe the commanded days of fast and abstinence
3. To contribute to the support of your pastor.
4. To confess your sins to your pastor, at least once a year.
5. To receive the blessed sacrament at least once a year, and that about Easter.
6. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately, without witnesses.

THE CORPORAL WORKS OF MERCY.

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom captives. 5. To harbour the harbourless. 6. To visit the sick. 7. To bury the dead.

THE EIGHT BEATITUDES.

1. Blessed are the poor in spirit, for theirs is the kingdom of Heaven.
2. Blessed are they that mourn, for they shall be comforted.
3. Blessed are the meek, for they shall be comforted.

4. Blessed are they who hunger and thirst after justice, for they shall be filled.
5. Blessed are the merciful, for they shall find mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peace-makes, for they shall be called the sons of God.
8. Blessed are they who suffer persecution for justice sake, for theirs is the kingdom of Heaven.

OF SIN.

SIN is two-fold : original and actual. Actual is divided into mortal and venial.

THE CAPITAL SEVEN SINS, COMMONLY CALLED MORTAL OR DEADLY SINS,

Pride,
Covetousness,
Lust,
Wrath,
Gluttony,
Envy,
Sloth,

Contrary
Virtues.

Humility,
Liberality,
Chastity,
Meekness,
Temperance,
Brotherly-love,
Diligence.

Six Sins against the Holy Ghost.

1. Despair of salvation. 2. Presumption of God's mercy. 3. Impugning the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

Things necessary for a Penitent Sinner.

Contrition of heart. Entire confession to an approved priest. Satisfaction by works.

Contrition consists in a hearty displeasure at sin past, for the love of God, and a firm resolution not to sin any more.

Four Sins crying to Heaven for Vengeance.

1. Wilful murder. 2. Sodomy. 3. Oppression of the poor. 4. Defrauding labourers of their wages.

Nine ways of being accessory to another person's sin.

1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By concealment. 7. By partaking. 8. By silence. 9. By defence of the ill done.

Three Eminent Good Works.

1. Alms-deeds, or works of mercy. 2. Prayer. 3. Fasting.

Three Evangelical Counsels.

1. Voluntary poverty. 2. Perpetual chastity. 3. Entire obedience.

The Four Last Things to be Remembered.

1. Death. 2. Judgment. 3. Hell. 4. Heaven.

APPROBATION.

We have seen and approved the book called THE CATHOLIC SCHOOL BOOK, and we recommend the use of it in our Diocese.

† Ig., *Bishop of Montreal.*

Montreal, the 1st. of July, 1843.

BALTIMORE, 8th. July, 1824.

THE CATHOLIC SCHOOL BOOK is, in my judgment, an elementary work of singular merit. I will rejoice to see it introduced into all the Catholic Schools in this country.

Ans., *Archbp. Balt.*

NEW-YORK, 1st. Sept., 1824.

I have read the CATHOLIC SCHOOL BOOK, and believe it to be well adapted to the understanding of youth, and calculated to give them early ideas of morality and virtue. I therefore recommend its adoption to our Schools, to the Clergy and Laity of this Diocese.

JOHN CONNOLLY,

R. C. Bishop of New-York.

Sir,—Having looked over your CATHOLIC SCHOOL BOOK, I think it right to tell you, that in my opinion, it is far the most complete work of its kind in our language, and eminently entitled to the patronage of the Catholic public. What I particularly admire in it is, that, instead of those trifling, and in some instances irreligious stories to be found in books of the same nature, it contains a series of Moral Lessons and Scripture History, proper for the instruction, and adapted to the understanding and abilities of children, who are learning to read. As such, I shall not fail to recommend it in those places of education over which I have any authority or influence.

I am, Sir,

Your faithful servant,

J. MILNER, D.D.

Mr. W. E. Andrews.